Evangelical Christendom

March-April, 1931

The Battle for Sunday

THE present controversy concerning the legalising of Sunday Cinemas and other entertainments is a matter of outstanding National importance. We know of no political or social question the undetermined issues from which constitute a "peril" in our National welfare as this question, which is pre-eminently a religious one, of Sunday observance. On another page we give the considered pronouncement of the Council of the World's Evangelical Alliance on the subject, a copy of which has been placed in the hands of the Members of both Houses of Parliament. It is not sufficient, however, to pass Resolutions, influential as they may be; the situation calls upon all who are concerned for the welfare of the Nation, and for the inestimable benefits of the Day of Rest and Worship, to fall into line and to take individual part in the battle for Sunday. How best this can be effected is a matter for thought, and not least for prayer. If we may be allowed to suggest, we do not place too great importance upon the mere signing of a petition, valuable as this may be. We hope no reader of EVANGELICAL CHRISTENDOM will delay in giving the matter consideration and thereafter write to the Member of Parliament for their constituency expressing their hope that he will oppose any Bill which the Home Secretary, or any one else, may introduce into Parliament for legalising or regulating Sunday entertainments. Such communications should be brief, and we think that if the service is carried further and a canvass is made of friends who might be willing to take the same action the volume of protest can be greatly increased and its influence strengthened. We are given to understand that the Bill which Mr. Clynes is preparing is unlikely to come before Parliament before Easter, but no time need or should be lost in taking the action suggested.

Eight years ago the question of Sunday games was considered by the London County Council in relation to the Parks and open spaces under their control. For some months a steady fight ensued, focussed by the World's Evangelical Alliance which called into being a United Council for Sunday Protection comprising all organisations interested in Sunday observance and protection. A memorable meeting at the Queen's Hall voiced considered and collective opinion, recording emphatic protest against the decision of the Council to sanction the use of the parks and open spaces under their control for the playing of games on Sunday, and appealing to them to withdraw their permission at the close of an experimental year. This protest was unsuccessful, and we may add that the refusal of the Parks Committee at the time to receive deputations was not the least injustice which the protesting ratepayers suffered. We have yet to learn that this experiment was justified, or that those playing games in our parks on Sundays are to any large extent others than those who have plenty of time on weekdays to indulge in recreations, although, as it will be remembered, much was made at the time of the argument that the innovation was necessary on behalf of those who were debarred from playing of games

except on Sundays. Apparently the Lord's Day Observance Acts, of very early dates, did not contemplate games in the open air in their restrictions on "entertainments," otherwise the recent decision of the Court of Appeal, unfavourable to the L.C.C. in the matter of Sunday cinemas, would have upset their permission for Sunday games. The course of events goes to show (*a*) that favoured by a Press largely ignorant of the true bases of Sunday observance and making full use of such terms as "sabbatarianism," "the Puritanical Sunday," and, as an old favourite, "killjoys," there is steady pressure on authority to release the Lord's Day, for so our Statute Book describes it, for commercial purposes and for exploitation for gain; and (*b*) that this stealthy progress of secularisation is largely due to the divided attitude of the Christian Church on the subject. This is a matter which concerns wider issues, and has to be contemplated in the light of the prevailing Christian attitude to God's Word and to His Commandments. In other words, the battle for Sunday is also a battle for fundamentals of the Evangelical Faith, the loosening of hold upon which is a marked feature of our corporate Christian thinking to-day. If we wish to save Sunday we must "rethink the question and sharpen the weapons of our thought." It is not just a matter of what one may do or not do on Sunday — as the Council of the World's Evangelical Alliance have so wisely put it—"its distinctive eminence as the first day of the week is emphasised not by negative restrictions, but by positive observance." We have to make up our minds what we want to preserve and the basis on which it is to be maintained. That basis is "all the scriptures," and their careful study on the subject will reveal Sunday as a day of joy and gladness, a day of service and worship, free from coercion either from ecclesiastical or commercial pressure, a day of recreation in which individual conscience may find [illegible] that it is a sacred trust from the Lord of the Sabbath, its observance an obligation, but not a slavery for all His followers, and a day upon the keeping of which our Nation has, as a Christian Nation, hitherto taken its stand, recognising that Governments are responsible for the moral welfare of their peoples as well as for their physical.

We must not lose sight of the Roman Catholic aspect of the question. The section of our National Church which openly advocates Sunday cinemas on the basis of early celebrations is playing the Roman Catholic game. As Dr. Gillie has so truly pointed out in his excellent treatise on "Our Responsibility for Sunday," "the Roman Catholic Sunday has failed to protect the day of rest." Is it to be said that the Anglican Sunday has done likewise? This seems to us to be the likely issue from recommendations such as those put forward by the Bishop of Chichester. The battle is not only with the secularists, unfortunately it is with modernism within the Christian Church. Were it not for this the issue might be foreshadowed, and even forestalled. But even yet, given prayer and action, the issue is in the hands of Christian people. They can enlighten our legislators and administrators on the subject, and, please God, they may yet turn the tide of Sunday desecration.

By all means let us brighten Sunday. We must view the whole question from the standpoint not of the shut mind, but of the open windows, upon things as they are. This will not lead to the desecration of the Lord's Day, but to the exercise of the mind of the Master, and to the giving to others who may differ from us the right of conscience. The need of the moment is that, we should one and all unite with purpose to pray, to think, to act, so that, with God's help, a great stone of stumbling to our nation may be rolled away and the battle for Sunday result in Victory.

Notes

88th Annual Meetings.—Special attention is drawn to the fact that our 88th Anniversary gatherings will take place on Monday, June 1st, at 3 p.m. and 7 p.m., in the King's Hall of the Holborn Restaurant. In the afternoon the chair will be taken by our esteemed Chairman of the Executive Council and Hon. Treasurer, Mr. Reginald C. Hart Dyke, and in the evening Mr. Isaac Foot, M.P., will preside. Mr. Foot's courageous and noble services to the Protestant Faith in the House of Commons call for recognition by his numerous friends and admirers, and we hope both the meetings referred to will be largely attended. Please note the day, and keep it free from other engagements.

The Ordinary General Meeting of Members (only) of the British Organisation for the transaction of business in accordance with our Articles of Association as an Incorporated Body, will take place at the Registered Offices, Alliance House, 19, Russell Square, London, W.C.1, on Thursday, May 28th, at 12 noon, to receive and adopt the Report of the Council and of the Auditors for the year ending March 31st, 1931, to re-elect the Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association.

Whit-Sunday and Empire Day, May 24th.—We draw special attention to the appeal on other pages for praise, prayer, and Witness on Sunday, May 24th, which will not only be Whit-Sunday but Empire Day. It is the hope of the Council this appeal will be widely responded to. Single copies can be obtained free of charge on application to Headquarters. Copies for distribution in Churches, etc., will be supplied at cost price. Please note the special request that the Call be responded to "at family worship in the home."

The Sunday Question.—The following pronouncement by the Council has been forwarded to the Members of both Houses of Parliament :—

To the Members of Both Houses of His Majesty's Parliament.

My Lord (or Sir),

LORD'S DAY OBSERVANCE (AMENDMENT) BILL, 1931.

I am directed by my Council to send you the accompanying statement herein, and to request that you will oppose the Bill, and any other proposal to legalise the Sunday opening of Cinemas, Theatres, or other places of amusement, which would involve many thousands of Employees in the loss of their Sunday rest-day, and would lead to the Continental Sunday.

I am further directed to draw your special attention to paragraph (3) of the statement, having reference to the prevailing temptation in some quarters to exploit Sunday for gain, and to express the hope that when the subject comes before Parliament you will help to make it clear that the preservation of the hallowed and restful character of our Christian Sunday is essential to the National welfare.

I am, My Lord (or Sir),

Yours faithfully,

HENRY MARTYN GOOCH,

(General Secretary).

LORD'S DAY OBSERVANCE (AMENDMENT) BILL, 1931.

The Council of the World's Evangelical Alliance having carefully considered the situation which has arisen from the decision of the Court of Appeal declaring illegal the action of the London County Council in granting permission to open certain Cinemas and other places of amusement on Sundays, Christmas Day, and Good-Friday, are of opinion :

(1) That the due recognition of the Lord's Day is a perpetual obligation in any Christian country, being a sacred trust given by God to man, upon the keeping of which depends the welfare of individuals and nations in accordance with Divine precept and promise.

(2) That as a body of Christian citizens we believe it to be the duty of Governments, as well as of Municipal Bodies, to withstand all attempts to secularise Sunday, either by legislation, or by the granting of facilities for Sunday labour, beyond what is essential to the life and welfare of the community.

(3) That in regard to the Lord's Day Observance Act, 1780, the Council take note of the fact that this Act deals primarily with Public Entertainments on Sundays, and that whatever may be urged concerning the wording of the Act, they are of opinion that, as the temptation to exploit Sunday for gain is so strong in some quarters, the repeal of the Act at the present time would be disastrous and would remove a National institution of priceless value; while amendments thereto can only open the door to possibilities of further legislation which would result in the Continental Sunday. Realising that the principle of this Act is vital to the National welfare, the Council urge upon His Majesty's Government, and Members of both Houses of Parliament, their duty and responsibility to oppose the Lord's Day Observance (Amendment) Bill, thereby laying emphasis on Christian duties, the protection of religious opportunities, and the preservation of Christian influences in respect of Sunday as the day of rest and worship.

In making this pronouncement the Council realise the responsibility which the whole question places upon the Christian Church and the call it constitutes for closer fellowship and co-operation in the things for which Sunday is designed; its distinctive eminence as the first day of the week being emphasised not by negative restrictions, but by positive observance.

Roman Catholic Propaganda.—On another page we are able to present an article by the superintendent of the Wesleyan Church in Italy on the subject of the recent outburst of the Pope concerning Protestantism in Rome and Italy. Immediately reports concerning this outburst appeared in the English papers the following letter was drawn up and has appeared in some of the leading London and Provincial daily newspapers, also in the religious Press. It is well that the facts should be known. We are not blind to the exploitation of Vatican outbursts in this country, or to the need for prompt reply as occasion demands:—

PROTESTANTISM IN ITALY.

SIR,—Misunderstanding may arise in this country from the successive protests of the Pope, as reported in the Press, against what is termed "Protestant proselytism in Italy and in Rome." It is to be noted that the Pope in his Lenten address on February 16 referred to "another great evil which afflicts the population of Italy from one extremity to another, and especially Rome," this evil being interpreted as "Protestant proselytism exercised with a provocative persistence." Reference was also made to the first article of the Lateran Treaty "which declares the Catholic religion to be the religion of the State." In view of these protests it is important that the situation concerning religious liberty in Italy and Rome should be clearly understood in this country. It is as follows, and attention should be drawn to the fact that there is full religious liberty in Italy to-day, as there has been ever since 1861. To make this doubly sure, and to give the fact European publicity, Signor Mussolini has passed the following decrees guaranteeing and emphasising it:—

1. All kinds of religious beliefs and forms of worship are permissible throughout the Kingdom, provided they do not run contrary to public order and decent custom.
2. Churches and other buildings necessary for the work of these different religions may be acquired or erected, subject to a royal decree, obtainable through the Home Secretary, or the Minister of Justice.
3. The names of the ministers of these different churches ought to be notified to the Minister of Justice for his approbation, and to render legal acts done by them that require to be civilly registered (such as baptism and marriage).
4. A difference of religion forms no impediment to the enjoyment of all civil and political rights, nor to the acquirement and holding of any civil or military office.
5. Full liberty is granted for the propagation and discussion of religious subjects.
6. Parents and guardians can have their children exempted from attending the religious instruction given in the Public National Schools.

7 to 12. These decrees concern the marriage ceremony. Their gist is that all the ministers of religion referred to in the preceding decrees are at liberty to unite in matrimony men and women of any religious persuasion and of any nationality, provided their papers are in order, according to the laws of Italy, and of those of their respective countries. All such marriages have the legal validity of those performed by a civil magistrate.

May I be permitted to refer also to an unpublished decree, on the authority of Dr. Alexander Robertson, of Venice, who, in his recent volume, "Mussolini and the New Italy," mentions that "there is a law in Italy prohibiting voluntary military organisations which might become forces of rebellion in the land. Accordingly, when the Generals, Colonels and other officers of the Salvation Army sent in their names to the Minister of

Justice for his approval, he could not grant it. However, he referred them to Mussolini, who in effect said: "A military organisation like the Salvation Army was not contemplated by the law, but the weapons of your warfare are not carnal, but spiritual, directed not against men and nations, but against the powers of darkness: go on with your warfare, and I will see you are protected." Thus, as Dr. Robertson points out, "absolute Religious Liberty is secured for all in a Sovereign Fascist State."

Yours, etc.,
H. M. Gooch,
General Secretary,
World's Evangelical Alliance,
19, Russell Square, W.C.1.

Malta: The Royal Commission.—The Government have acted upon the suggestion contained in the Council's Resolution concerning the difficulties in Malta and have appointed a Royal Commission, the President of which is Lord Ashwith. The subject is receiving close attention, and it is hoped opportunity will be afforded for the presentation to the Royal Commission of facts concerning civil and religious liberty in Malta known best to those who have only sought, on the basis of Article of the Constitution of Malta (at present in abeyance), the spiritual good of the Island and the need of all its inhabitants without distinction of class or creed of the open Bible and the liberty of the Gospel of Christ.

It is desirable to quote here the unanimous Resolution adopted by the International League for the Defence and Furtherance of Protestantism in plenary session at Zurich on the subject of religious liberty in Malta, which was as follows:—

> RESOLVED: That this Conference of the International League for the Defence and Furtherance of Protestantism expresses its grateful appreciation of the firm stand that has been taken by the British Government in relation to civil and religious liberty on the Island of Malta, and realising the importance of the Government's action to the cause of world liberty of conscience and religious freedom, further expresses its hope that this firm position already taken up may be maintained, and that a copy of this Resolution be sent to the British Prime Minister and the British Secretary of State for Foreign Affairs.

Mr. Isaac Foot, M.P., on Malta.—In a leaflet, entitled "Situation in Malta," Mr. Isaac Foot, Member of Parliament for Bodmin makes the following stirring comment on the situation in comment. Readers will note it formed part of a letter addressed to the Editor of the *British Weekly*:—

> For Free Churchmen, and indeed all believers in civil and religious liberty, the issues raised by the action of the Roman Church are tremendous beyond all computation. The vital principles of Protestantism and the Evangelical faith are here definitely challenged. Let the readers of the *British Weekly* take down Professor Lindsay's "History of the Reformation" and read the whole chapter on the Universal Priesthood of Believers. If the priest can give or withhold the sacraments as he pleases; if he has it in his power to bar the approach to God, and if he can deny forgiveness of sins and access to Divine grace, then we may close our New Testament as a book which has lost its meaning. The manner in which the ecclesiastics of Malta, clothing under defeat by the civil authorities, have sought to make the grace of God a mere instrument in political warfare demands an answer. The only reason why these things are done in Malta and are not done here is that in Malta Rome has the power but here she has not—*as yet*. I call upon the leaders of the Free Churches, and indeed all who have learned anything from John Knox and John Milton, and in later days from Dale and Clifford and Silvester Horne and Hugh Price Hughes, to make a definite affirmation resisting the challenge that Rome has made.

Religious Liberty in Spain.—The following petition has been presented to the Spanish Government by the Spanish Branch of the World's Evangelical Alliance:—

Madrid, Feb. 28, 1931.

To the Minister for Home Affairs.

Most Excellent Sir,

In the name of the Spanish Evangelical Alliance, we respectfully have the honour of drawing your attention to facts, with the confident belief that you will efficaciously intervene and see that our brethren will be supported in the exercise of their rights of conscience, which, with unfortunate frequency, are not now respected.

In Tarrasa recently an evangelical died, who had signed a document making plain his wish to be interred in the civil cemetery, and this wish was shared by his friends, but could not be fulfilled owing to the opposition of the local parish priest, who caused the burial to take place in the Catholic cemetery, and the express wish of the deceased and the desires of his family did not receive the support of the local authorities, which was sought for this end.

A few weeks ago a similar incident occurred in the case of an Evangelical of Bargales

(Orense), who had likewise declared, in writing, before witnesses her wish, which could not be satisfied—even when the aid of the local authorities had been sought.

We, therefore, took the opportunity of presenting a complaint to the Ministry, fearing lest the incident might be repeated in the case of other evangelicals of the same villages, in spite of their having manifested before a Notary their wish to be interred with an Evangelical Service.

As your Excellency will see, it is not a solitary instance that we bring under your notice, and we can add to what we have said, that there are a number of places—among them a Provincial Capital—where all classes of difficulties are placed in the way of evangelicals being buried with their own service, and this cannot be done without the authorisation of the authority of the Catholic Church.

What we have laid before you is opposed to the rights of conscience, which are not respected even when the last wish of dissenters from the Catholic Church is expressed; we therefore earnestly ask your Excellency to recommend the governing authorities to support these rights of liberty of conscience, respecting in every case the wish of those who may have expressed their desire to be buried with the Evangelical rite, and when this is lacking, the wish of their relatives when this is asked in the case of the deceased belonging to the Evangelical Religion.

Confident that the justice of our Petition must be favourably recognised by your Excellency, we express our thanks and are yours most respectfully

For the Spanish Evangelical Alliance,
FERNANDO CABRERA, *President.*
JULIAN SACO, *Secretary.*

A Letter from Jerusalem.—We have recently been called upon to write many letters of sympathy with relatives of Alliance members and friends called to higher service. Among these Jerusalem and Palestine will miss the devoted service of Rev. S. B. Rohold, who for many years has represented the British Jews Society and other interests of Jewish Missions in these parts. Responding to a letter of sympathy addressed to our old friend, Mr. Arthur W. Payne, the latter writes:—

Jerusalem, Palestine,
March 9th, 1931.

Dear Friend in Christ,

It was so kind and thoughtful of you to write so sympathetic a letter re the sudden home call to my dear brother Rohold.

You can hardly imagine how he is missed. Jew after Jew has spoken to me about him. The Hebrew Christians specially were all but dismayed, despairing, and people of all races and positions badly regretted his departure more sincerely. Well, we shall meet again in that perfect Home Life, and at no very distant date.

Jerusalem is as fascinating as ever, and, praise God, kept in comparative peace in spite of agitators.

The celebration of Esther festival, the Feast of Purim impressed me with the virility of the new Jewry in this land, for in spite of unpropitious weather there was a striking show of rejoicing over that great national deliverance 2,400 years ago.

Even in spite of the tendency to ungodliness in this age the fact of the Hand of Providence in that story cannot be denied.

It was a joy to be at all the Week of Prayer gatherings in Jerusalem, except the opening one in the Y.M.C.A. on Sunday afternoon, and to conduct the Saturday gatherings, when Jews and Home Missions were earnestly prayed for, Jew, German, Arab and British taking part in the meetings.

The noble stand of the Alliance for so many good causes is a comfort in these days of decline and instability in so many directions. One praises God for it.

Yours in His care and service as ever,
ARTHUR W. PAYNE.

Good News from Transylvania.—We have received an encouraging report from Cluj (Kolosvar), Roumania, the heart and capital of Transylvania, which, it will be remembered, was visited by the General Secretary in association with his visit to Hungary. The Rev. R. F. Chisholm, agent of the Church of Scotland, writes on March 9th:—

The past year has shown a steady progress in the work of the Churches here; a deeper evangelical note is evident, and in many places one can observe a very real effort being made to give the Protestant faith its true place in the hearts and homes of the people of Transylvania. The wind of the Spirit of God has been blowing upon the Churches. There is a growing conviction that the true foundation of any Church is in the Word of God. Bible societies report an increasing demand for Holy Scriptures. The old liberal and rationalistic tendencies which were long evident are gradually passing away; there is a deeper consecration on the part of the ministers themselves and a readiness to take part in all movements which work for the uplift of the younger generation. Work among the youth presents some of the most encouraging features of this movement of renewal.

It is encouraging also to see how this spirit of renewal is evident also in the Orthodox

Church; there is a very real effort on the part of many to look after the spiritual interests of the people.

One of the Professors here has summed up his view of this form of renewal: "The whole of Transylvania shows at present the picture of a developing, awakening religious life. We shall be mistaken in hoping very much very quickly, but one thing we can hope, that if all these movements and all the churches can join one another in a mutual work and sacrifice for the Kingdom of God, this part of Europe will see a glorious reformation in every part of life. At present this is only a hope for the future; the results are yet small, and the work is great, all opposition may, slowly and with misunderstanding, but these signs and the blessings, are the guarantee of a better future."

The Alliance has been helping to foster this Spirit of Unity which is so necessary; the Week of Prayer was held in about twenty-five different places; it was held in others also, but no reports were sent in. In Cluj: Reformed, Lutherans and Baptist brethren all took their part, and meetings were held in various parts of the town—in Hungarian and Rumanian.

Tanganyika Calling.—It has been a pleasure to receive from the Bishop of Tanganyika a letter expressing his hope that a Swahili edition of the programme for the Universal Week of Prayer may be made available for next year's observance, and the call is one which will have the earnest attention of the Council.

Missionary Reunions.—There has been increase of interest in these monthly gatherings at the Alliance House. On February 19th, Mr. H. Collinson gave a most interesting lecture on "North Africa" and the work of the Algiers Mission Band. The Chair was taken by Sir James McLeod, K.B.E., C.M.S.

The visit of the Prince of Wales and Prince George to South America at the present time is bringing before many at home the missionary needs of the "Neglected Continent." With a view to deepening interest and of manifesting the fellowship existing between various missionary organisations working in South America a Reunion was held on Thursday March 19th, Dr. Kilgour (British and Foreign Bible Society) who presided, referred to the need to-day of co-operation on a wide outlook and basis, and emphasised the importance of the work of the South American Missionary Society, the oldest organisation working for Christ and His Church in this great continent. Rev. Bertram Jones, General Secretary of the S.A.M.S. then exhibited a series of pictures depicting scenes of missionary work and adventure in South America. In the course of his lecture Mr. Jones referred to the visit of the Prince of Wales to South America to open the Buenos Aires Trade Exhibition, and to the fact that H.R.H. had found time to write a letter before leaving expressing his hope of being able to see something of the work of the Society in South America, and [illegible] to his previous visit to South America when he had been brought into touch with the Schools founded and maintained by the Rev. Wm. Case Morris. In the course of his address Mr. Jones traced the early and later work of the S.A.M.S. among the Chaco, Matako and other Indian Tribes, emphasising the spiritual character of the work throughout, and paying a tribute to the late W. Barbrooke Grubb, the Livingstone of South America, of whose work Sir Herbert Gibson, in a printed memoir, has written "He would love no other inscription on his monument than 'inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me.'" In closing words Mr. Hy Martyn Gooch warmly thanked the lecturer, also the Chairman, and at the same time extended words of welcome to Sig. Rev. Luigi Micol, deputy of the Waldensian Church in Italy, who was present and offered prayer.

Future Reunions include:

May 21st, 3 p.m., Central Asian Mission.
June 18th, 3 p.m., British Syrian Mission.

In Memoriam. Mr. Stanley Walter Rodgers.—More recently the Alliance has suffered great losses through the death of members and associates of long standing. Among these Mr. S. W. Rodgers, who was for some time our legal adviser and rendered valuable services when the Alliance became incorporated and subsequently, will be greatly missed by a wide circle of friends. A notable company gathered at the graveside in Streatham Park Cemetery, and subsequently in St. Stephen's, Walbrook, adjoining the offices of his firm; Messrs. Rodgers, Gilbert and Rodgers, evidenced the civic and social esteem in which he was held. *Requiescat in pace.*

Editors and others receiving this Call, are asked to print it in full, with a view to the widest possible response. Clergy, Ministers, etc, are requested to read the appeal from their pulpits on Whit-Sunday, May 24th and to make it the subject of sermons, addresses and petitions on that day.

WHIT-SUNDAY, MAY 24th, 1931

A Two-fold Call to all Christian people to Praise, Prayer, and Witness

The signs, in many directions, of a renewal of spiritual concern in the minds of our people, as well as the evident blessing following the Universal Week of Prayer and recent efforts of united evangelism, assure those who are on the watch for new movements of the Holy Spirit of God that the springs of spiritual life are breaking forth afresh among us. In this assurance we send forth this call to special praise, prayer and witness, lest we should miss the day of God's visitation, or hinder His work in the world.

To all who belong to the one Church of Christ universal, and are also members of the British Commonwealth of Nations, there is this year, on Whit-Sunday, May 24th, a two-fold call, for

WHIT-SUNDAY WILL ALSO BE EMPIRE DAY.

So on the human as well as on the Divine side, for National as well as for Spiritual reasons, the anniversary of Pentecost this year calls attention to a turning point in the history of both Church and Empire, a time for enlargement and for enlightenment, for increasing loyalty and for intenser devotion.

BOTH ARE EMPIRE CALLS.

1. As to our Christian calling. To adopt a recent translation of Philippians 3, 20, we must ever remember that "our empire is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." To extend that empire is the office of the Holy Spirit, Who has been sent into the world to bear witness to Jesus Christ, and to make Him more glorious, just as our Lord Jesus was sent into the world to bear witness to the Father, and to reveal His love for sinful men.

It is ours to bear witness to the presence and power of the Holy Spirit, to recognise that He abides with us for ever, definitely to receive Him as the Helper of our infirmities, our Comforter and Guide, to give Him place in our lives, nor fear "the Spirit's calm excess." If but the people of God will this coming Whit-Sunday unite to co-operate with Him in His gracious work, and to prepare the way of the Lord, it might be for the Church of Christ the beginning of days of grace and renewal such as have never yet been known!

OUR EMPIRE FOR THE WORLD.

2. As to our National calling. This call to prayer and witness on the anniversary of Pentecost will doubtless reach far beyond the bounds of the British Empire, but even in other lands the people of God will be ready to recognise the signal providence which has given Britain its place and mission among the nations, and used it for the distribution of the Word of God and the evangelisation of the world. They will be ready to pray with us, that it may be set free to serve this high purpose more fully, and that righteousness and peace, and the effect of righteousness, quietness and assurance, may prevail within its bounds.

Just as in a single night the wind can clear London of all its fog and smoke, our doubts and difficulties will vanish if but the wind of God blow upon us. Then our native land will rejoice, the problems of India and Australia will be solved, Canada and the Cape will lift up their hearts in praise, the islands of the seas will be glad, and all Continents will be blessed if we are blessed. Therefore let Whit-Sunday be a day of two-fold remembrance, and of praise, prayer, and witness in all Churches and assemblies, and in family worship in the home.

As representatives of sister Churches recognising the power of Christian unity, and the need for its manifestation at the present time, we express the hope that this call to praise, prayer, and witness will be widely responded to in all Churches and assemblies on Whit-Sunday, May 24th.

CHARLES F. ARMAGH, *Archbishop, Primate of all Ireland.*
CYRIL LEICESTER, *Bishop of Leicester.*
GUY MANCHESTER, *Bishop of Manchester.*
ARTHUR RIPON, *Bishop of Ripon.*
MARTIN ROFFEN, *Bishop of Rochester.*
ARTHUR WORCESTER, *Bishop of Worcester.*
W. LEWIS ROBERTSON, *Moderator, Presbyterian Church of England (1930-31).*
P. CARNEGIE SIMPSON, *Westminster College, Cambridge.*
H. B. WORKMAN, *President, Wesleyan Methodist Conference.*
W. MUSSON KELLY, *President, Primitive Methodist Church.*
ARTHUR NEWTON, *President, Baptist Union of England and Wales.*
F. W. NORWOOD, *Chairman, Congregational Union of England and Wales.*
J. D. JONES, *Bournemouth, Moderator, International Congregational Council.*
ARTHUR WARD, *Presiding Bishop, Moravian Church in Great Britain.*
CHARLES BROWN, *President, Federal Council of the Free Churches.*
E. GRIFFITH JONES, *President, National Council of the Evangelical Free Churches.*
J. SCOTT LIDGETT, *Hon. Secretary,* " " " "
THOMAS NIGHTINGALE, *Secretary,* " " " "
H. W. HINDE, *President, Islington Clerical Conference.*
B. W. ISAAC, *Church Pastoral Aid Society.*
A. E. HUGHES, *Fellowship of Evangelical Churchmen.*
TISSINGTON TATLOW, *Chairman, Student Christian Movement.*
R. C. HART DYKE, *Hon. Treasurer and Chairman of Executive Council.*
W. TALBOT RICE
J. CHALMERS LYON } *Hon. Secretaries.*
HENRY MARTYN GOOCH, *General Secretary.*

WORLD'S EVANGELICAL ALLIANCE (*British Organisation*),
19, RUSSELL SQUARE, LONDON, W.C.1.

N.B.—At the time of going to Press, the signatures are incomplete. The above are to be regarded as representative of many whose signatures would appear on this appeal were it not for reasons which do not affect its œcumenical nature.

In Memoriam—

THOMAS ALLEN LEIGH, LIVERPOOL

The sudden death on Monday, March 9th, of Mr. Thomas A. Leigh, of Liverpool, deprives the World's Evangelical Alliance of one of its Vice-Presidents and Liverpool of one of its outstanding citizens and religious workers who will be sorely missed. It was on February 4th that the writer had the privilege of presenting to Mr. Leigh on behalf of the Council of the World's Evangelical Alliance an illuminated Address (the text of which follows) the presentation taking place at the Annual Meeting of the Liverpool Auxiliary, of which Mr. Leigh had been for many years Chairman. Although in his eightieth year he was then in his customary good health, and the news of his sudden transition, for he died on the ferry-boat while returning home from a meeting of the Liverpool Seamen and Boatmen's Friendly Society, came as a shock to his many friends. And yet, a peaceful smile, which death did not efface, told of his readiness for the call to higher service, and who could wish for any servant of Christ a more sublime passing, for the things of heaven were to him as real as the things of earth, and it can well be quoted:—

"There is no death, what seems so is transition,
This mortal life of breath is but the foretaste
of a life elysian
Whose portal we call death."

THOMAS ALLEN LEIGH.

The funeral took place on Friday, March 13th, when there was a large gathering at Christ Church, Claughton (Rev. H. W. Rae), a warm tribute to Mr. Leigh being paid by Archdeacon Howson, who spoke of his association with the Evangelical Alliance, of the testimonial presented to him so recently, and of his strong convictions, always, however, held and displayed in love, and loyalty to the Church of England, although he lived to further everything evangelical. The Lesson was read by the writer, representing the British Organisation and Council of the World's Evangelical Alliance. The interment took place subsequently at Harpurhey Cemetery, Manchester, where Mr. Leigh's father and mother are buried.

The following is the text of the Address presented to Mr. Leigh by the Executive Council of the Alliance:—

WORLD'S EVANGELICAL ALLIANCE
(British Organisation).

To THOMAS A. LEIGH, *Esqre.* (Liverpool).

DEAR MR. LEIGH,

We desire on behalf of the Council of the World's Evangelical Alliance (British Organisation), and of many Members and Friends who wish to be associated with the Council, to take special note of the fact that this year 1931

marks the completion of your SIXTY YEARS' identification with the principles and work of this Alliance.

Throughout this long period you have not only adorned the Scriptural doctrine upon which the Alliance was founded in 1846, but you have lived to exhibit to all alike, and to endeavour to keep, the Unity of the Spirit, in the bond of peace.

We wish also to place on record our admiration and thankfulness for the self-sacrificing co-operation you have given to the home and foreign work of the Alliance in numerous ways, sparing no efforts, in times of adversity as well as success, to make the Alliance a living and effectual bond of fellowship among those of every name and nationality who call Jesus "Lord."

We also desire to honour the services you have rendered so conspicuously to the Liverpool Auxiliary; and to associate with this tribute the name of Mrs. Leigh, who has so ably and nobly identified herself with you in your work of faith and labours of love.

The great City of Liverpool can boast of many whose philanthropic and religious activities have, under God, ennobled her proud record and benefited her citizens. Among them we esteem and honour you for your high sense of civic responsibility, as well as for the stedfast belief which has actuated your long life that it is righteousness that exalteth a Nation, and that sin is a reproach to any people.

We are mindful also of the numerous inter-denominational interests with which you have so long been associated, and in which you have sought to further the influence of the Gospel of Christ, as the power of God unto Salvation to every one that believeth.

We pray that you and Mrs. Leigh may long be spared to labour in Truth and Love, and we commend you both to God, and to the Word of His Grace.

Given at the Annual Meeting of the Liverpool Auxiliary on the twelfth day of February in the Year of our Lord 1931, and signed on behalf of the British Organisation of the World's Evangelical Alliance by

R. C. HART DYKE, Chairman,
Executive Council.

W. TALBOT RICE, Hon. Secretary.

J. CHALMERS LYON, Hon. Secretary.

H. M. GOOCH, General Secretary.

The following is the letter of reply forwarded by Mr. R. C. Hart Dyke, the Chairman of the Council:—

43, Rivaulx Road,
Birkenhead.
February 18th, 1931.

DEAR MR. HART DYKE,

I wish, through you, to thank the Council of the World's Evangelical Alliance for the handsome presentation I received last Thursday which was quite unexpected. I shall treasure this gift as an expression of goodwill. I am glad that Mrs. Leigh's name has been associated with mine as she has on all occasions been a true helpmeet to me.

I constantly thank God for the work of the Alliance, and we must not relax our efforts. In these days when so many are departing from the faith, and false teachers are arising on every hand, there is more need than ever that we should maintain the faith once delivered to the saints, and on a Scriptural basis possess our souls with the only weapon we have—the sword of the Spirit, which is the word of God, and much prayer for Divine guidance. May we be delivered from all fears, and have the spirit of power and love and of a sound mind. The longer I live the more I feel the need of this well-tried Alliance.

With every good wish,
Yours very sincerely,
THOS. A. LEIGH.

R. C. Hart Dyke, Esq.,
Chairman Executive Council,
World's Evangelical Alliance.

Our sincere sympathy goes out to Mrs. Leigh, who for more than a quarter of a century has stood by Mr. Leigh in his manifold interests and activities, both at home and abroad. Those who have been privileged to enjoy their hospitality at Birkenhead, or at Penmaenmawr in the commodious holiday home for clergy, ministers and their wives, which Mr. Leigh provided and endowed, will ever remember their ideal happiness in their labours of loving service, and in the hospitality they so generously bestowed upon their visitors. *"Blessed are the dead which die in the Lord: They rest from their labours, and their works do follow them."*

H. M. G.

The Universal Week of Prayer, 1931

Some further Reports from Home and Foreign Centres

ADELAIDE, SOUTH AUSTRALIA

I am pleased to be able to inform you that once again the Universal Week of Prayer was observed in this city by gatherings in the Town Hall building. The observance was in the hands of the Council of Churches, the Evangelistic Society and the Community Prayer Movement. The Bishop of Adelaide (Dr. A. Nutter Thomas) led the first meeting; Pastor J. Whittaker, President of the Council of Churches, the second; Rev. G. Brown, of the Evangelistic Society, the third; Canon Docker, of the United Missionary Council, the fourth; and Miss Irene Gleeson, General Secretary of the Y.W.C.A., the last. There was interesting response on the part of the public; and all of the gatherings were of a very high tone, and were a source of great blessing.

ATHENS, GREECE

The Annual Week of Prayer has been carried on with real zeal and enthusiasm all over the Churches in urban and rural districts. The very thought that we were supported before the Throne of Grace by so many fellow-believers from every tongue and tribe and nation, but all one in Christ Jesus, filled our hearts with joy and love for closer attachment to Jesus, and to one another for His cause. In Athens the meetings were carried on in both Churches alternately. In Katerina, in spite of the lack of space (within the hall of the Y.M.C.A. which had been enlarged to seat about 600 people), and the unfavourable weather, the meetings were attended fully, and prayers continued for nearly two hours. In Salonica the same conditions of the weather did not prevent the enthusiastic attendance and zealous prayers. In the villages around Salonica the same spirit prevailed, as well as in far away Janoina (Epirus).

BATH, SOMERSET

The most remarkable gatherings ever held in this city. Each day of the week some 100 were present in the Assembly Rooms. The earnest spirituality of the meetings was felt by all present. The very atmosphere boded great intensive blessings which God assuredly gave us. Ministers turned up in good numbers, perhaps no one more regularly, and whose gracious personality was most helpful, than Dr. Gillie. The older members of the gatherings were loud in their appreciation of Divine grace poured out upon the congregation day by day. The offerings were such that the expenses, unusually heavy, were almost met the first day. The Lord be praised.

BATHURST, GAMBIA

The Week of Prayer was observed at Bathurst, three meetings being held in St. Mary's Church, two in the Wesleyan Church, and one in Bethel Church. The leaders dealt with the topics for each day, and brought before the people the importance of the subjects thus dealt with. The total attendances for the week came to 566, the average being 188.

BOGOTA, COLUMBIA

We had a very successful Week of Prayer here. Our Church, which is central, was the ancient Inquisition building here, and much interest was manifested in each meeting. I had charge of two and other leaders took the rest. The attendance varied from ten to 100, but there were very many prayers, and above all, the themes were well developed. I am publishing an account of the meetings in our paper, and also one of the best addresses given during the Week. Two copies of the Spanish translation came direct and were most useful.

BUENOS AIRES, ARGENTINA

We have now held our second gatherings for the Week of Prayer in the heart of this great city. The meetings were held, as last year, in the depôt of the British and Foreign Bible Society during the midday hour. They were not crowded, but were well represented by the different Churches. It should be remembered that at this time of the year Buenos Aires is saturated with a damp clammy heat, and for this reason some friends were away from the city. After covering our expenses we are able to send you a cheque for twenty-one shillings, which we hope you will receive with Christian greetings from a few friends in South America, the neglected continent in the prayer life of many.

BUTERE, KENYA COLONY

We used Sunday, January 4th, as suggested, and also had a meeting each day of the week at 10 a.m. for all members of our community who could come. There are not any people of any other community nearer than 25 miles. We had a good attendance each day, many taking an intelligent part in the daily supplications. Even on Saturday, when the attendance was smaller (Saturday is "washing day," and our people usually wash their clothes in preparation for Sunday) we had a very encouraging meeting, with an appropriate address by our native pastor.

CHALK HILL MISSION, ESSIQUIBI, BRITISH GUIANA

This Mission is approximately 75 miles from a city, and 23 miles from the nearest place of worship, so that in this isolated part of God's vineyard there can be no co-operation in the Week of Prayer. I have, however, as usual, followed the topics, all the Scripture readings being read at morning family prayers, and in the evenings others joined us. There has been a deep interest taken in the services and the prayers offered.

CHEFOO, CHINA

[illegible] to hear that we had a time of blessing during the week of Prayer. The attendance was good, and there was full liberty in prayer. The spirit throughout was excellent. The Chinese meetings, too, were not a little helped by the foreign, for the Spirit of the Lord was manifest day by day as we met together.

CONCEPCION, PARAGUAY

The Indian Church in this land, El Chaco, Paraguay, joined with their fellow-believers the world over in last week's subjects for prayer. The attendance was not as large as we could have wished, but the spirit was excellent, very fully one-half the usual congregation attended, and the subjects for prayer, which had to be modified in expression but not in spirit to suit these uncultured capacities, were earnestly and intelligently prayed for. At night, the tall blazing mat enhanced the spiritual help.

CONSTANTINOPLE, TURKEY

Union meetings were held every evening during the week in the Evangelical Armenian Church in Galata Pedin. Fortunately the weather was good, and the attendance, consequently, larger than usual. The average attendance was about 250, and the number who took part in prayer was so large that every evening the meetings had to be prolonged for at least fifteen minutes, and on two occasions for a full half-hour, and even then there were a number who were disappointed in not being able to take part in the meetings. The topics for prayer this year seemed to appeal more than usual to the needs and desires of the people here. Most of the former members of the Evangelical Armenian community here have either died or moved away to other lands, so that the majority of the present members are refugees from the interior of Anatolia, and most of them are very poor in this world's goods, but rich in faith and earnest zeal. There is much to discourage them in their daily life. The thought that they were able to join with the multitude of fellow-Christians throughout the world in the observance of the Week of Prayer seemed to be a great comfort and encouragement to them. I have not heard from other parts of Turkey, but possibly you may have heard directly from some of them.

EWA, HAWAII (Japanese Presbyterian Church)

We have observed the Week of Prayer according to the Programme. Seven or eight attended every night, and prayed most earnestly according to the appointed topics.

GEORGETOWN, BRITISH GUIANA

With the co-operation of my Bible Class I carried out the Week of Prayer, holding cottage prayer meetings. The first service was held in the "Lodge" Anglican Church, known as St. Sitwell's, while the other services were held at the homes of various members. I need hardly add that the Holy Spirit was in our meetings, and we had beautiful prayers and hearty meetings. They were so much enjoyed that I have been requested to have quarterly Cottage Prayer Meetings, which will be for three nights instead of a week. The meetings have awakened fresh interest in our Bible Class, and as a result we [illegible] the privilege of participating in the Universal Week of Prayer, which I do trust will prove a blessing to all gatherings of that blessed week.

GOOLDVILLE, TRANSVAAL

We again kept this most helpful institution, linking ourselves with the saints in Christ Jesus the world over. It gives new and urgent impulse to face the year's work and warfare. It gives God a chance to work in us and by us. Conditions were not favourable for large gatherings, as the mines were delayed and ploughing was much in progress all over the land, but the Church met together day after day, and were instant in prayer. Those who took part in the intercessions were on the whole careful to follow the lines set down, and only a few erred this time in length. As in previous years the Friday meetings, being a children's and young people's rally, were both the largest and the happiest. Even the children had a prayer, a pattern usually from the Psalms. We thank the Evangelical Alliance for the great service it renders all the people of God and all the Churches in preparing the Week of Prayer.

GRAND RAPIDS, MANITOBA, CANADA

We held the meetings every night, adhering as closely as possible to the programme laid down; but we found that, owing to the very limited outlook and knowledge of extraneous affairs possessed by our Indians, it was not feasible to make reference to many points. The Monday meeting was held in the Mission House, but the attendance of 36, far more than we expected, obliged us to move the next night to another, and larger, house, and thereafter to the Church, where we had attendances ranging from 48 to 90, out of a total population of about 250. We were glad to notice the presence of some of our Roman Catholic brethren, and the large proportion of young people of our own denomination who took advantage of the meetings. We were handicapped by having to meet, as there is no lighting out of doors in this place, and one-half of the congregation had to cross the river on the roughest. You will be glad to know that the meetings have resulted in the establishment of a weekly prayer meeting in this mission. As we were unable to have your circular distributed in our language, Cree Indian, I made a translation and read it aloud at one of the meetings. I enclose it herewith in case it may be of interest to you. Assuring you of our gratitude for your invitation, and our intention, God willing, to keep the Week next year.

HARROGATE, YORKSHIRE

The meetings in Harrogate were held under the auspices of the Council of Christian congregations, and took place each of the five days at 12 noon, in one of the rooms attached to the Baptist Church. There was an average attendance of between [illegible] and 70 people each day, and the opportunity of meeting together to pray seems to have been very much appreciated. Quite a number of people took part each day.

JAMNERI, NORTH INDIA

Many thanks for the invitation for the annual Universal Week of Prayer, which we much value. We hold meetings every night for praise and prayer, which brought us together in a very happy, helpful way. A different leader was appointed every evening; and we used the topics throughout. It did us a great deal of good to have such a large invitation letter as we gathered together. I am much pleased by you for sending me EVANGELICAL CHRISTENDOM, which I read with interest, and pass on to our people who can read English.

JHANSI, INDIA

I believe the Week of Prayer meetings in the Sipri Presbyterian Church, Jhansi, were the best we have ever had there. The average attendance was about 25. More members than ever before took part in the meetings, and several volunteer workers went out to villages to preach and sell Gospel portions. Our prayer now is that the good work may go on.

JUBBULPORE, INDIA

I am glad to say that our meetings for the Universal Week of Prayer were very well attended, and that we kept strictly to the topics suggested by you. The meetings were held for the English-speaking congregations in the Agora Hall, and for the Hindi and Urdu-speaking congregations in various Indian churches in the city. All the meetings were delightful, and we rejoiced especially in the knowledge that our brethren throughout the world were uniting in this great ministry of praise and intercession.

KWOSHU, CORREA

In accordance with the Week of Prayer Programme we Methodists here had gatherings for prayer as usual during the first week of January, with twelve or thirteen attending every night. We were much blessed by the Spirit and thanked God that in spite of the 15 degrees of frost He blessed us so richly that we felt as though we were in the middle of spring.

LEIGH-ON-SEA, ESSEX

I am pleased to say the attendances were good, and the spirit of God was greatly manifested in the united prayers. These are bringing the Churches together as never before, and the great end in to bring men to God.

MANMAD, INDIA

With the Round Table Conference still sitting in London and the Evangelistic Campaign proceeding in London, the atmosphere here seemed more than usually charged with solemnity, and the call to prayer was one that struck a deeper chord than usual, I think, in the hearts of all. The momentous issues hanging in the balance in connection with the former are at least partially understood by our Indian girls; and the addresses throughout the week brought home again and again the solemn thought of personal responsibility to the listeners. "All Christ's followers are called to be missionaries—you among them," was the reiterated challenge sounded forth by different speakers, quite independently of each other. I should say that message was distinctly the keynote of the week. We all took some part, but the closing meeting of the series on Saturday fell to our Evangelistic Missionary, and, fresh from the districts explored for years going to look of workers, she, when speaking on the subject of Home Missions, drew a vivid picture of the need in the surrounding villages, and appealed for workers.

On Sunday an impressive address on "Unity" was given by a fine Indian Christian worker. "The message of all true Christians is one," he said, "be they Methodists, Church of England, or members of other churches. We have but this to preach—'Christ, and Him crucified.' The meeting-place for unity is *At the Cross of Christ.*"

This year we tried an experiment which we had not tried before. Realising that the subjects for prayer needed much explaining before our girls could pray intelligently, we arranged that, besides the daily members' meetings (for each of which a leader was appointed and at which prayer was invited as far as time permitted), the hall should remain open for one hour in the evenings on four successive days, and the girls were invited to come quietly there for a longer or shorter time, as they wished, for prayer or quiet thought and Bible reading. They were perfectly free to come and go as they would unobserved. The subjects were written on the board in Marathi, together with the Scripture passages for each day. One of the missionaries was always present, and there was absolute silence for that "quiet hour," the silence hardly broken by the soft jingle of bangles, or the coming and going of feet or rustle of garments. Not once was there any need to say "hush." How many availed themselves of the opportunity I cannot say, but I personally felt that this silent prayertime set the atmosphere for the more public meetings. There seemed to me a deeper and more reverent attention, and a greater freedom in prayer than last year. Since God has promised to be found by those who truly seek Him, there are bound to be results in the coming year.

MUFULIRA, NORTHERN RHODESIA

We have had a very solemn time before God; the subjects for confession and prayer being peculiarly suited to our present condition and experience. The native elders in announcing the subjects for prayer often said, "How wonderful that the Lord should so guide His servants in England." Many of the Christians went back to their distant villages to-day with glad hearts after such a time of refreshing. A blessed "Week of Prayer"!

NIIGATA, JAPAN

From the 5th to the 12th we Congregationalists here in Niigata observed the Week of Prayer, holding our meetings at the homes of different members. The night of the 10th was very stormy, with heavy snow, so that all the electric lights in the city went out, but nevertheless 25 came to the meeting. Praise God! Our pastor was ill and so could not come and lead the meetings, but the deacons and other members did their best; and we all thank God for His guidance and mercy during the meetings.

OSAKI, JAPAN

We Congregationalists observed the Week of Prayer here by holding prayer meetings in different members' houses, about ten attending each time. Each one thanked God for the blessings of the past year and prayed that He would enable us to work still more earnestly for Him throughout this new year.

ORANGETOWN, ST. EUSTATIUS, DUTCH WEST INDIES

I was very glad to receive the topics and other literature for the Week of Prayer in both English and Dutch. We are a very small population here of only nine hundred, and there are but two established Churches, the Roman Catholic and our own, Wesleyan Methodist. I am therefore very careful that a full Protestant witness shall be given whenever possible. As eighty per cent. of the people are Protestants I felt that almost the whole population would be in sympathy with the subjects of the Week of Prayer. I have laboured here for the last five years, and I thought that I knew the people, but I was very pleasantly surprised and much encouraged when I saw the great number of people who attended the meetings right throughout the week, and the interest they showed in every part. I saw many people who never attend our ordinary weeknight meetings, and these were they who kept a sustained interest right through. It was evident that some good has been done, as the congregations since have been bigger than we have known for some time.

PHILIPPOPOLIS, BULGARIA

You will be glad to hear that in this city we had excellent meetings during the Week of Prayer, well attended, and with a good spirit of prayer manifest. Of course we followed the suggestions for the week as sent out by the Evangelical Alliance.

PORT HARCOURT, NIGERIA

Port Harcourt is a mushroom seaport, which has grown from being a stretch of uninhabited bush in 1913 to a town of over 10,000 people in 1931. For the spiritual needs of this people—a conglomerate of representatives of almost every tribe along the West African littoral and from many inland peoples as well—there are two major missions, and the Salvation Army. There are also Roman Catholics, of course, and all other religious activity is carried on by Native Churches, who fall our standards in matters of polygamy and the like.

This year it was thought advisable to arrange united Prayer Meetings, both for the sake of the united interest to be roused, and to emphasize the essential unity of the Churches. Two of the Churches are Anglican, two are Methodist. The Salvation Army has only a hired hall, not easily available on weeknights. The ministers met, and arrangements made. We waited with interest the result of this united effort. It surpassed all our expectation. As we went first to one Church and then to another on succeeding nights of the week, crowds assembled. It is a fair estimate to say that there were quite 1,000 people each night from Monday to Friday. (We did not have a Saturday meeting.) The spirit was one of great decorum and reverence, and prayers were raised in several languages in the same meeting. It was a most thrilling and inspiring time, and we shall not easily forget it. Already we have determined to follow up the effect by similar United Prayer Meetings in Passion Week.

It is too early to speak of the abiding results, but of this we are confident, that many prejudices have been broken down and many Africans have been made to feel, as never before, that the various Missions are not rivals, but co-workers with each other, and together with God. May this feeling grow! It is the ardent desire of many missionaries in Nigeria that there may early be one United Church of Nigeria instead of a number of Societies. The Universal Week of Prayer has been a step in the right direction.

God give the Evangelical Alliance power to go forward in this and all other good work. I may add that the special purpose of the Week of Prayer was emphasized each night by a thoughtful address by a Minister.

RANDA, N. NIGERIA

I am glad to report that we had some very good meetings in connection with the Week of Prayer. The meetings were attended principally by young people, and although some of the world-wide ideas were above their understanding (they have not travelled far from their village homes), yet they were able to follow the general ideas. Since we met for united prayer at the beginning of last year there has been a great movement Churchwards. This morning I enrolled a number of young men from neighbouring villages in a Hearers' Class. These all came from villages where our Christian boys have settled. In a neighbouring tribe there is a keener desire to know more; but we have no workers for this tribe, and we can only visit occasionally. The field is indeed ready for harvest.

SHANGHAI, CHINA

We had a fine series of meetings. This year they were held in the Cathedral Church House, where both the Dean and the Sub-Dean made the members of the various congregations feel at home.

SHAOHING, CHINA

Week-day services were held in seven different places, with a total attendance of 849. United meetings were held on both Sundays, with Anglican, Baptist and China Inland Mission Churches uniting. On the first Sunday 150 people were present, and on the second 135. The second Sunday service was a United Communion Service, the first ever held in this city. The C.I.M. Church gave up its regular observance of the Lord's Supper in the forenoon, and attended the service in the Anglican Church in the afternoon. There were about 135 who partook of the Lord's Supper.

SIDCUP, KENT

The meetings were fairly well attended, an average of 40 to 50 being present. The largest week-night meeting was on the Saturday, and there were upwards of 200 present at the United Communion Service on the Sunday. It is hoped that the spirit of prayer and unity manifested throughout the meetings will continue to be shown during the whole of this year.

TOKYO, JAPAN

During the first week of this year we had prayer meetings at the Baptist Church in Yotsuya according to the printed programme. On the 5th we met at the Girls' Boarding Home on the hill in the house of one of our members, on the 6th at the Church, on the 7th at the Baptist Mission Hall, and on the 10th we had a united meeting of all the Baptist Churches in the city.

VANCOUVER, BRITISH COLUMBIA

We observed the Week of Prayer at the Vancouver Bible School, holding the meetings each afternoon, except Saturday, in the auditorium, which holds about one hundred and twenty-five people. The meetings were very well attended, and the spirit admirable. Besides these, there were two series of meetings held in the city under the auspices of the General Ministerial Association. We are very thankful that we held the meetings. We hoped that we were blessed, and the results of our united prayers are, of course, beyond computation.

VANCOUVER, CANADA
(Japanese Free Methodist Church)

We held very blessed Prayer Meetings during the first week of this year, our pastor and members taking turns at presiding at the meetings. We sang revival songs, and all prayed and exhorted every night. The attendance varied from 10 to 25.

Thus we closed the week with thanksgiving under the guidance of God. We now send you the collection gathered at the meetings, and hope you will kindly accept it as part payment of the cost of publishing the programme.

WENDOVER, BUCKS

I am very happy to say that our Week of United Prayer was very successful. The meetings were welcomed by the people of three Churches in our little town, and the attendances were well maintained all through the week.

WILLINGHAM, CAMBS

It is with real pleasure I write to inform you of a most successful Week of Prayer held in this village, and heartily supported by all five places of worship.

WOODBRIDGE, SUFFOLK

We have had a very happy and profitable time during the week of united meetings. The Church of England, Congregationalists, Baptists, Wesleyans and Salvation Army all held united gatherings. It was a season of spiritual uplift and blessing.

WORTHING

I am glad to report good meetings, both in point of numbers and spirit of gatherings. Many Ministers and ex-Ministers took part, and all felt that God's Spirit was very consciously with us.

Common Prayer.

"Ye also, helping together by Prayer.
"The Lord hath all thy petitions."

LET US GIVE THANKS—

For another Easter Morn, and let the song go round the earth—"Christ is Risen."

For every evidence that there is increasing response to the recent efforts of united evangelism, and for many who are confessing Christ as Saviour and Lord.

For further reports from widely-separated parts of blessing on the Universal Week of Prayer.

LET US PRAY—

That our 58th Annual Meetings on June 1st may be gatherings of true fellowship and spiritual power, witnessing to the "One Lord and the one Faith."

That united efforts to preserve our Sunday from secular encroachments may be successful, and that our representatives in Parliament, when this question comes forward, may be strong to meet the foe.

That the Committee of the Spanish Evangelical Alliance may be guided and helped in their further efforts to obtain religious liberty and freedom of conscience for all classes and creeds in Spain.

For those representing the Albanian Mission, now seeking reinforcements of workers and means; also for our General Secretary, who is planning a visit to them (via Italy) in the early autumn.

For others in countries of Europe, especially South-Eastern Europe, where the harvest is plenteous and the labourers few.

That there may be wide-spread response at home to the Whit-Sunday Call to Praise, Prayer and Witness.

For our friends, Mr. and Mrs. Adam Podin (Estonia), who this year propose to celebrate twenty-five years of fruitful service in the Gospel in the prisons of Russia, Estonia, and among lepers.

We are specially asked to pray for the spreading of the Bible among all ranks of Rumanian society, and that new evangelical leaders may be raised up to reinforce existing workers, upon whom power is resting to turn many to righteousness.

Let us also pray for Transylvania (Rumania), where a deeper evangelical witness is evident in all Churches.

The Pope and Protestantism in Italy

By Rev. EDGAR J. BRADFORD

(General Superintendent of the Wesleyan Methodist Church in Italy)

THE Pope's discourse against "protestant proselytism," delivered on the 16th February to the Parish Priests of Rome and the Lent Preachers, like other recent declamations of his, was hardly wise in the interests of the Vatican and Roman Catholicism.

Unwise because lacking courtesy and charity. After all, the Roman Catholic Church is not composed of all Christendom. The world will, therefore, smile when it hears that Protestant propaganda is classed, by the head of a great Christian Church, in the same category as:—1. The immoral and pornographic press; 2. Immoral and indecent music-hall and cinema entertainments; 3. Sabbath breaking.

Moreover, His Holiness is not right in his statement of facts. And that is unfortunate when he speaks "ex cathedra," and claims infallibility. He speaks with amazement and horror of "news to-day of one of their (Protestant) Synods in Italy." Protestants have been holding Synods regularly in Italy for centuries! The Waldensian Synod has a history of annual recurrence of about seven hundred years; and Methodists, Baptists and others have held them annually for half a century. The Papal Intelligence Bureau is not functioning too well!

The Pope's indignation and perturbation is not reasonable, and shows how quickly the unreal atmosphere of the Vatican imprisonment destroys a healthy sense of proportion even when one enters it a scholar, an alpinist and a travelled man of world contacts. His Holiness speaks of Protestant propaganda as "the spreading of so much evil"; as being "even outside the realm of the supernatural, full of peril and menace." This is fantastic. He says that this propaganda brings "so much ruin to the soul, and so much danger to that which is most beautiful and elevated in the life of a people." Does the ecclesiastical mind really function thus? It evidently succeeds in intervening itself very effectually within walls of mediæval prejudice.

But in reality Protestants in Italy have not acquired their liberty, as the Pope evidently thinks, by means of the laws, to regulate non-catholic cults, of 1929. What those laws did was to proclaim and formulate, to define and put limits to, a liberty which had been tacitly, if not expressly granted by the Albertian Statute in 1848, and extended over Italy, together with the extension of the rule of the House of Savoy, until in 1870 all Italy was opened to Protestant teaching.

A concrete proof of this is the fact that the Wesleyan Methodist Church in Italy, which is an Italian Church and now has more than one hundred centres in Italy, was born in 1862, and has slowly grown to maturity since then. The same is true of the Methodist Episcopal (Italian) Church, the Baptist (Italian) Church and the Church of the Brethren, as well as other Italian Churches. From 1862 onwards the Waldensian Church issued from the mountain fortresses within which persecution had confined her for centuries, and began to take her part in the evangelisation of Italy.

In 1929 those Churches were recognised by the Italian State, and their ministers licensed for such functions as the celebration of matrimony, army chaplaincy ministrations, the visitation of prisons, hospitals, etc.

But they have been freely functioning all over Italy since 1870, and Papal indignation is rather belated.

Long before Fascism arose to save Italy from social chaos and political ruin, many incidents have occurred in which mobs of ignorant and fanatical villagers have been stirred up by local priests to attack Protestant preachers, and such preachers often did their work in danger of their lives. But always, since 1870, the armed forces of the State have intervened, when asked to do so, to protect those preachers, and secure them a hearing. The Fascist State would do the same, but it would be no innovation.

As time has gone by, however, Protestantism has become better understood, and such protection is no longer necessary. The combined influence of all the Roman hierarchy would to-day be unable to induce the Italian people to offer violence—to Protestants—in those places where once it

was offered. The new laws of 1929 have done much to help the Protestant Churches in Italy, by defining clearly their position and by giving them dignity and prestige in the national life. Above all have they helped by clearly enunciating to the citizen of Italy his individual religious freedom.

But to the Churches as organised institutions the change has meant rather a curtailment of liberty than an increase of it. The State now approves, or sometimes disapproves, of the Ministers of the Church. It on occasion interferes with some of the institutions of the Churches. The State definitely frowns on Protestant propaganda, and reserves the right to say whether or no a new Protestant place of worship may be opened in any given place.

Such restrictions were quite unknown from 1870 to 1929. Even the Protestant Press is censored, and time and again evangelical journals have been sequestered because they contained articles which might be construed as being offensive to Roman Catholicism!

THE MUSSOLINI FAMILY

Left to right—Mrs. Mussolini, with baby Mary; Sig. Mussolini, with son Romano; Edda, daughter, now the Countess Ciani; Vittorio and Bruno, sons.

What then has the Pope to complain of and what does he want? He complains of the existence in Italy of even the tiny Protestant minority there existing, and he wants the Italian Government to suppress it.

What does the Fascist Spirit think of this? Articles have appeared in Fascist journals in which the Pope's attitude has been severely criticised. Two most able articles in *Il Regime Fascista*, a daily paper of great influence, dated February 19th and 27th, deserve to be quoted in full but space forbids. The following extracts, however, show the tendency of the writers. "The Pope's protest is illogical [and] therefore absurd." "What fear can the Church ever have of the propaganda of dissenters? If she is the depository of Eternal Truth, of authentic Christianity the only sole interpreter of Divine Revelation, if she has at her disposition cultural institutions, and organisations of propaganda, a faithful clergy and the collaboration of the laity, it is not out of place or incomprehensible to suppose that free discussion could not succeed in destroying her fabric." "It is therefore absurd and pitiful for any one to maintain that the State could or should by means of the Law take an attitude hostile to those rights of which it is the organ and which it has itself sanctioned and codified. Absurd in itself because such an attitude expects such things from a modern State; absurd further because it is anachronistic being a return to Jerusalem Sanhedrism. At the same time it is pathetic, immensely pathetic. Because the invocation and the protest—against a certian inaction of the civil power—denote that one is not secure that the baggage of traditions, the force of habit, the prestige of centuries; are sufficient to destroy the effects of that free discussion, the sole and only method used by civilised men to diffuse their principles, their ideas; whether religious, or scientific, or philosophic."

This is sufficiently scathing, and the Pope will do well to note how thoughtful Italians have viewed his attitude.

The Indian Churches and the Lambeth Ideal of Reunion

By Rev. THOS. J. PULVERTAFT, M.A.

IT is said that Englishmen dislike intensely being logical, and prefer to meet occasions when they arise without any regard to underlying principles. If this be the case they are apt to forget, that out of precedents conditions arise that are too strong to forbid being resolved into principles. These principles become springs of action in the future. Eight months have elapsed since the Lambeth Bishops separated, and the public mind that had been concentrated on the Sex Resolutions and Report I. is now being focussed on the Reunion proposals which carry with them consequences that may end in the Church of England becoming isolated in Reformed Christendom, and in linking its future with the unreformed Old Catholic and Eastern Churches. No one can object to the closer relationship between the Church of England and the other two Churches, provided the terms on which the relations are accepted are in agreement with the historic past of the Church, and do not involve the acceptance of teaching which is rejected by the Reformed Churches outside the Church of England and by the majority of English Churchmen. The more intercourse there is between Christian Churches, the better for the advance of the Kingdom of God, and the minister of religion who excludes from the Table of the Lord a Christian man living a godly life because he is a member of another Church, is acting contrary to the whole spirit of the New Testament.

Considerable uneasiness prevails among Anglican and Free Churchmen on the theory that appears to lie behind the Lambeth reports and the results of the consultations between the Bishops and the Old Catholic and Orthodox Bishops. Taken in connexion with the brevity of the allusions to Nonconformist, or non-Episcopal Reunion, the net impression is that the Bishops turned their back on the non-Episcopalians to forge links that will bind them to unreformed Episcopal Churches. We know that the Deputation of Free Churchmen that waited on the Committee expected a very different result, and it is necessary to discover—in the documents—the reason for their disappointment. We have to take the reports as a whole and not concentrate on particular features if we are to reach a definite conclusion.

The South Indian problem received an unexpected solution. The Indian Episcopalians are to be free to enter into union with the non-Episcopalians, and the Episcopal members of the South Indian Church are to remain in communion with the Church of England. The South Indian Church, when formed, will not be an Anglican Church, or a Member of the Anglican Communion, but a new Province in the Church of God which will, in time, when Episcopal ordination is co-extensive with the whole Church, become fitted for inter-communion as a whole with the Church of England and the Anglican Communion. Until that day arrives, although the members of the South Indian Church are in communion with one another, they are not in communion with the Church of England, and it is laid down that non-Episcopal Ministers must not administer the Lord's Supper to congregations that are Episcopal. Here we see at once the exaltation of Episcopacy above Christian brotherhood, and a wholly anomalous condition created in the Christian World. Dioceses go out of the Anglican Communion because they unite with non-Episcopal Christians and will not return as a United Church to the Communion or, to be more accurate, to be in Communion with the Anglican Communion, until they are part of a Church which is wholly Episcopal. Meanwhile, the Anglican Communion has sympathy with the Church that is to be, but has no responsibility for it. So jealous is it of the possession and preservation of the Episcopate as essential for communion with itself that it has to separate from the New Province that adopts Episcopal Ordination in its constitution until all its ministers are Episcopally ordained. The solution of a

difficulty was hailed with approval by a conference—part of which rejoiced that no barrier was placed in the path of the ladies Bishops who desire Union—part of which rejoiced that the principle Apostolic Succession, in order to make Sacraments valid, was not surrendered by the Bishops. The way out of the impasse is ingenious, but it is hardly in keeping with the spirit of the 1920 "Appeal to all Christian people," and is openly claimed as a renunciation—even with the limitations attached to it—of the Declaration of the Committee of eminent Bishops, who stated in 1923 that the "ministries which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church." It is much more in accord with the Declaration of Faith made by Bishop Gore and 3,714 English Priests, who stated, in May, 1922, "We affirm the essential necessity of the Sacrament of Order according to the institution of Christ, the practice of the Apostles, and the constant tradition of the Church. This is secured in the Churches of the Anglican Communion by the transmission of the several orders of the hierarchy by the imposition of the hands of the bishops, to whom it has been transmitted in like manner by an uninterrupted succession from the days of the Apostles."

In the Lambeth Report there is no mention whatever of the Declaration of 1923. Thankfulness is expressed at the reality of brotherly love uniting the Anglican members with members of the non-Episcopal Churches. "But we have to admit that the desire for reunion is, in most parts of the world, very far from strong among the general membership of the several communions. We cannot hope that definite steps towards reunion can be taken until that desire is wide-spread. But we wish to leave no method unexplored by which it might be facilitated." The South Indian precedent is quoted as showing the way by which success might be attained, and attention is directed to an American proposal for ordaining episcopally individual ministers who wish to be so ordained, and continue in charge of their congregations. Dr. Orchard, in England, is one who has been so ordained, but not by Anglican Bishops.

But the Bishops find in the Orthodox and Old Catholic Churches definite advances towards reunion. As far as we can gather from the reports there is little evidence of "the general membership" of these Churches expressing a strong desire for reunion. Probably by their constitution, the Bishops are entitled to speak for them, and the "general membership" accepts in silence what the Bishops declare. Or it may be that the "general membership" of the Churches is not sufficiently enlightened to understand the issues at stake. And we have an exposition of what Apostolic Succession means. "In the experience of many of us this heritage of Faith and Order seems to be one and indivisible, and to have its roots in the redemptive method of God in the Incarnation. To those who share that view the historic order and the prominence of sacramental worship which commonly accompanies it stand for and bear constant witness to the God-given element in the Christian life, which is prior to and independent of all subjective feeling on our part. But whether or not we find Faith and Order thus welded together in our experience, we are all united in thankfulness for the heritage that is ours."

In the light of this declaration we examine the statements made in connection with the Old Catholic and Orthodox Churches. In regard to Old Catholics we are told that there is nothing in the Declaration of Utrecht inconsistent with the teaching of the Church of England. We read that in the Church of Utrecht it is the custom to communicate in one kind. If communion in two kinds is desired it will be given. In the Declaration of Utrecht we read "Considering that the Holy Eucharist has always been the true central point of Catholic worship, we consider it our duty to declare that we maintain with perfect fidelity the ancient Catholic doctrine concerning the Sacrament of the Altar, by believing that we receive the Body and the Blood of our Saviour Jesus Christ under the species of bread and wine." Here is sacramental teaching that is bound up with the doctrine of a Sacrificing Priesthood, and when we recall the whole history of the Old Catholic Church and its hesitation until 1925 in accepting the validity of Anglican Orders, we can have no

doubt as to the theory of the Episcopate held by it.

When we turn to the Résumé of the Discussions between Anglican and Greek Bishops we read: "The Orthodox delegation stated that they were satisfied with regard to the maintenance of the Apostolic Succession in the Anglican Church in so far as the Anglican Bishops have already accepted Ordination as a mysterion, and have declared that the Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX. Articles must be interpreted in accordance with the Book of Common Prayer." We recall the fact that the Orthodox desire the abolition of the Articles on account of their Protestant character and this cannot be denied to be their true meaning. Concerning the Sacrifice maintained to be offered in Holy Communion it was stated by the Anglican Bishops "that in the offering of the Eucharistic Sacrifice the Anglican Church prays that" by the merits and death of Thy Son Jesus Christ, and through faith in His blood we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion "as including the whole company of faithful people living and departed." We also read that the Anglican Bishops state "that after consecration the consecrated elements are regarded sacramentally as the Body and Blood of Christ." In the 1922 Declaration of Faith which we have quoted the 3,715 Signatories affirm that "by consecration in the Eucharist, the bread and the wine, being blessed by the life-giving power of the Holy Spirit, are changed and become the true body and the true blood of Christ, and as such are to be received by the faithful. We hold, therefore, that Christ thus present is to be adored." And we must remember that the Report of the Delegation of the Patriarchate sent to the Conference at Lambeth in 1930 contains the following. "We expressed the hope that the Anglican teaching regarding the Sacrament might be defined as far as possible by the characterisation of the Eucharist as a Sacrifice and Propitiation." We must take in connection with this the words of the Patriarch of Alexandria in his letter to the Archbishop of Canterbury sent last Christmas —"complete and satisfying assurance is found as to the Apostolical Succession, as to a real reception of the Lord's Body and Blood, as to the Eucharist being *thusia Allaktrios*" (these words literally translated mean either a "propitiatory or expiatory sacrifice")

It is evident that the Lambeth Fathers, wittingly or unwittingly, have given to the terms on which Reunion with Greeks and Old Catholics is to be achieved an interpretation which expressly—if the interpretation be accepted as that of the Church of England—blocks the way to Home Reunion, for Free Churchmen cannot accept this view. In fact, the Documents dealing with Reunion published by the Conference of 1930 assert views of the Church, Sacraments and Ministry that are not held by very large sections of the Church of England and would have been repudiated by the whole Church before the rise of the Tractarian and Anglo-Catholic movement. We do not believe that all Bishops hold these views, but the fact that they have been endorsed by the Conference and have been understood by the Orthodox in the sense accepted by the Patriarch of Alexandria is a source of grief to those who believe the Church of England to be a Reformed and Protestant Church. We hope and pray that they will not be accepted by the official bodies of the Church, as they will form an insuperable barrier to closer relations with the great Non-Episcopal Churches of Christendom.

"As we consider the strength of the bonds of Christian Love and Truth and remember how they strengthen themselves in exercise against our common enemy; how such conscientious unions; how the great work of Mercy and Sanctity is promoted and does extend blessed fruit in all the Churches without a sign of dissension; how the great Confirmation in Christian circles to Scriptural exposition, the practical fruits of the ministries of teaching; and how missionary policy which brought under review complete unity of heart and worship, we may well take courage and offer thanksgiving and praise to the Father of Spirits for them and all manifestations of the unifying power of the prayer of the Lord Jesus."

The Oneness of Christ's Church*

By the Rt. Rev. BISHOP A. WARD

(Presiding Bishop of the Moravian Church in Great Britain)

To speak on "The Church" in a mixed audience is one of the most difficult tasks. May the Holy Spirit guide our thoughts so as to establish in our hearts and minds the oneness of Christ's Church.

The World's Evangelical Alliance goes out into the world with this upon its banner: "The Oneness of the Church." There are so many things that tell us the Church must be one, that if we should take up the series of pictures the New Testament gives to us with regard to Christ's relation to the Church, we should be even more persuaded of it than we are at present. He was "made to be Head over all things to His body, the Church."

Once one thinks of Christ the Head, it follows as a matter of course that there can only be one Body, however diversified the parts of that Body may be. Though one part has this or that task in particular, still the Head is one and therefore the Body is one. You remember, on one occasion, some people told our Lord, "Your mother and Your brethren want You," and looking at His hearers in the meeting He was addressing, He said, "Who are My mother and My brethren? My mother and My brethren are they that hear the word of God, and do it." Surely those mothers and brethren must be in the Church, in which He is Head over all things.

One asks, how can you be sure where the Church begins and ends? Go through the world where you will, you meet with people of whom you know at once, these are of the Church. There are others, for instance, non-Christians, who you know at once are not of the Church. The whole reason why you think so is, that in the one case those you meet are clearly guided by the one Head; in the other case, either they know nothing about the Head, or, if they do, they are not guided by Him. So the one Body is distinguishable by its obedience to the one Head.

What does the Head teach his Church? First of all, our Lord laid stress upon this: that He would be satisfied if He could teach the disciples to know the Father. God, as our Lord Jesus Christ represented Him, was different from God as represented to the Jews, and much more different from what He was as represented to those outside the chosen circle who had heard of the living and one true God. Our Lord accepts all that has come down from Abraham and the Prophets about the righteousness of God. "Shall not the Judge of all the earth do right?" This is the commencement of the knowledge of God. He must do right—even if He send His Son to Calvary. Then our Lord expands this idea. In His Sermon on the Mount He tells us how generous our Father in heaven is. He does not only send His gifts to those who know and love Him; He sends them even to the unrighteous and the unjust because He knows they need them. I love that phrase of Newman in his hymn—"O wisest love," followed by "O generous love." I believe that one outside the Church can think of the wisdom of God; but no one who has not learned from Christ can think of the generous God. This leads on to the conception of the loving God. If God does not love, how shall His children learn to love Him? So here is one distinctive feature which you find in Christ's one Church everywhere: those who are in it are sure that the love of God must be with them wherever they go. He is Life, and He is Light; but others have known that only the Church knows that He is also Love. So those who it must be of the Church.

The Head speaks of the moral duties which are to be the mark of His Church all through the centuries. They are different from anything anybody else has taught. Who else has said that the really happy people are the meek, they that mourn, the pure in heart, the peacemakers, those who are prepared to be persecuted for righteousness sake? Who but Christ ever taught

*Address given during the Universal Week of Prayer at Livingstone Hall, Westminster, on Tuesday, 6th January, 1931.

that? Those who are thus characterised must be in His Church; or if they are not right inside, they are on the threshold and want to be right inside; for we are only at the beginning of things.

Our Lord, in His parables, expands the thought of what is right. It is right even to risk your life in helping a man who would hate you, and would not be touched by you if he knew who it was that was touching him. It is right, as you go along life's highway, to do this, regardless of whether those to whom you do it, love you or not. Those who are in the Church really have an earnest desire to do even such things, hard as they are.

Then our Head gives us a new idea of what is beautiful in this world. He does not talk about beauty and elaborate it as in a system of Art. He says, "I tell you that even Solomon in all his glory was not arrayed like one of these," because the lilies of which he speaks are made by the Father's love. Those who learn that lesson find it easy to believe that—the Father is clothing His children all the time with a beauty more glorious than anything Solomon knew—the beauty which only the eye of the spirit can see. Surely, those who are taught by the Lord Jesus Christ to see the Father's loving handywork everywhere are in the one Body which sees everything with the eyes of the Head.

Our Lord, also, amongst the things He commanded, commanded this—or it was His wish very strongly expressed—that His people, those who love Him, should go out into the world and spread amongst others what they have learned from Him. Here one comes to the crux of the whole of to-day's subject. Many have obeyed this wish of the Head, and we see the result throughout the world. Now, who is China—whether Romanist, or Anglican, or Presbyterian, or Wesleyan, or of any other Church—who would venture to say that Hudson Taylor was not of the Church? I doubt whether anybody would be bold enough to say that who knew of the work which he has left as his memorial. Go to India. Who that prays to-day with us to Christ to bless His one Church would say that Francis the Jesuit, or Alexander Duff the Presbyterian, or Carey the Baptist, or Henry Martyn the Anglican was not in the Church? Surely in India at any rate one is bound to admit that they all must be in it, whatever people outside of India may say. Here, in Livingstone Hall, who would venture to say that David Livingstone, who laboured in Africa more than all the rest, was not in the Church? So then those who belong to the Head and are taught and guided by Him to do His work must be in His Body, the Church.

The only thing one has to add is, that the Body and its parts must manifest the Spirit of the Head. Where the Spirit of Christ is, there hatred dies, suspicion vanishes, and there comes into the hearts and minds of men that obvious thing which men saw in the early Church, and which led them to take knowledge that those people had been with Jesus. In men as different as Simon and John there was something that made them alike and absolutely recognisable as having been with Him. St. Paul says, "Grace be with all those who love the Lord Jesus Christ in sincerity." Might we not change the words, and say, "Grace be with the one Church of Jesus Christ"? It seems to me to be the same.

"It is by sacrificial service that the work of the sacrificial Christ can be carried on to-day. I say quite deliberately that the service in the name of the Lord which costs nothing accomplishes nothing. We never touch the region of prevailing power in service until we touch the region of sacrifice in service. It is by weariness, well-nigh to death, that we are workers together with Him. It is by the pain that comes into the life—physical, mental, spiritual—by the outflow of virtue, that we are in co-operation with Him for the saving of men. Not by a piece of Christian work that we take up as a kind of hobby, are we doing anything. By blood and sacrifice, by weariness and toil, by entering into the spirit of the Cross in service; and only so do we co-operate with Him."

Dr. G. CAMPBELL MORGAN.

Home Evangelisation and Work among Jews*

By Rev. W. N. CARTER, M.A.
(Church Missions to Jews)

THE joining together of these two topics is a happy thought, because the peculiarity of work amongst the Jews is that they are found in such masses amongst Christian people all over the world. This, in itself, constitutes one of the greatest difficulties in making an impression on them for the Lord Jesus Christ. The fact that they are so constantly in touch with our so-called Christian civilisation, but do not see the Spirit and Mind of Christ pervading it, makes it all the harder to reach them.

There never was a time in the history of this country when its spiritual life was at such a low ebb, and side by side with this condition such an intense religious activity as there is to-day. There have been times when the spiritual life was as low, perhaps lower, as in the 18th century, but then the Church was covered by a pall of arid deism and was powerless. To-day we have on all sides guilds, unions, schools, conferences, and yet the people among whom we live seem to have little thought for the Lord Jesus Christ and His Kingdom.

We ask why it is. I cannot help feeling that the Church of Christ, using the word "Church" in its widest sense, has been largely responsible for the condition of things as it is to-day, because of the uncertainty of her witness. Dr. Griffith Thomas used to say that whereas the characteristic of the ancient prophet was that he said "Lord, here am I," the characteristic of the modern prophet is that he cries "Where am I?" This is an age of advance and discovery in scientific and philosophic thought. We are told that the intelligent man cannot be expected to believe this, that, and the other thing, which his grandfather accepted without question. My impression of the intelligent man is that he will accept just what he is taught by the specialist or teacher who himself believes what he is teaching, and speaks with the voice of assurance and authority born of conviction. When the Church begins to speak with the authority of the Lord Jesus Christ behind her, and ceases to make apologies for Him, ceases to present Christ as something less than God and a little more than man, we shall begin to get again wide-spread spiritual conviction throughout the whole country. The intelligent man to-day is bewildered by the many and conflicting voices of his teachers. The demands of Jesus Christ and His Kingdom have been dragged down to accommodate the spirit of the times. Some years ago in my parish a man said to me, "Well, you know, we must keep up with the times." "No," I replied, "we must lead them." It is because we have lowered spiritual ideals and tried to make spiritual life easy that we are in our present condition. It is quite true that our Lord said "My yoke is easy and My burden is light." There is a sense in which the yoke of the Lord Jesus Christ is easy. When you know something of His power and experience in life, it makes burdens borne and trials endured for Him easier. But there is a sense, too, in which the life that Jesus Christ would have us follow is a continual cross-bearing and self-denial. The Christian life was founded on sacrifice, and must stand on sacrifice. We must take up our cross and follow Him. We must set ourselves aside and place Christ where He ought to be. We must obey Him in all the demands that He makes upon us. When we begin to represent Christianity as something that makes great demands on men's lives, which gives them an ideal to aim at, instead of accommodating it to their own ideals, we shall begin to make some move in the evangelisation of the people amongst whom we live. Jesus Christ said again, "I, if I be lifted up, will draw all men unto Me." I believe He

* Address given during the Universal Week of Prayer at 19, Russell Square, London, on Saturday, 30th January, 1937. Admiral Sir H. Sellonns, K.B.E., presiding.

meant more by this than His crucifixion. I believe that He meant that He was to be held up in all the grandeur of the demands He makes as a challenge to men calling for their highest and best.

Speaking in another direction, Dr. Thomas used to say "The ship in the sea is all right, but the sea in the ship is all wrong." The Church in the world is all right, but the world in the Church is all wrong." A worldly Church is powerless for Jesus Christ. We have got to make the Lord Jesus Christ once more, as we know him in the Bible, the basis of our ultimate authority in all things—not whittling away His words, or accommodating them to our own mind or meaning—*but meaning what they meant to Him.*

The second side of my case is the evangelisation of the Jew. Mr. Gooch told us on Thursday last that the Jew was the key to the whole situation. He was referring, I gathered, to one side of it—the scriptural—as, for instance, we find it in Romans 11; 15. "If the casting away of them (that is the Jewish people) be the reconciling of the world, what shall the receiving of them be but life from the dead?" Someone has, I believe, translated "casting them away" as "side-tracking them." The picture is that of a train side-tracked for the time being, while another passes by. That is so with the Jewish people. They have been side tracked for the time being, while we Gentiles have taken possession of the main rail, but when that side-tracked train is once again put on the main line, and God's great express comes through, it is going to mean life from the dead.

But I want to suggest a few thoughts from another point of view. We look around us to-day. We have not got to look much farther than our own country to realise the immense importance and influence the Jews have attained in every department of life, and the tremendous potentialities there are in winning them for Jesus Christ. All souls are of the same intrinsic value in the mind of God. The soul of a Saul of Tarsus is of no more value in His sight than a soul of a Hottentot, but the potentiality of a Saul of Tarsus is much more than that of the Hottentot. God did greater things through St. Paul than the lesser Apostles. He can do great things with great men. See the enormous [illegible] which our country is giving the Jews in every other department of human life. The thought of the world is being coloured by the complexion of their thought—they are giving form and substance to its life. Think of the names of such men as Einstein, Freud, Epstein, Bergson, and other great Jews who have made such a tremendous impression upon the age in which we live. The Jews in our own country represent about one-half per cent. of the population—that is to say, one in every two hundred men and women in this country is a Jew. There are 615 Members of Parliament. Therefore, the natural proportionate representation of Jews in Parliament would be three. How many Jews are there in our Parliament? If you look in the Jewish Year Book you will find that there are something like fifteen or sixteen. They have made such an impression upon the minds of the people that they have been returned in that proportion. Can we allow these people to be captured by the forces of infidelity, materialism, agnosticism, rather than to be won for the Lord Jesus Christ? "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" You and I are looking for the time when the Lord Jesus Christ is coming again to claim His precious Bride the Church, but the Bride of Christ will never attain her greatest glory and beauty until the tide of our evangelisation of the Jewish people rolls back upon the Church, bearing upon its bosom the riches of a redeemed and emancipated Israel. There is only one way to accomplish this. "This kind goeth not forth but by prayer and fasting." Prayer and the self-denial which when other things call us away from prayer makes us willing to set them aside to give time for prayer, denying ourselves much that we may set aside specific times for prayer. I do not believe we shall ever attain that power in the Church of Christ, or that impulse for the evangelisation of Jew and Gentile that we ought to have until we, as individuals, are willing to make more sacrifices *to give ourselves to prayer* and to realise in fellowship with the Lord Jesus Christ more of the spirit and power of His life.

May we leave the Churches?

By D. M. PANTON, B.A.

A MULTITUDE of church problems are solved the moment the word "church" is rightly defined, and the situation becomes simplicity itself. The definition could not be simpler or more obvious. The Church is *Christ's*, the body of persons "called out" of the world by the Holy Ghost, the body of all the saved that are born again between the two Advents; who, having been received into fellowship on credible evidence of saving faith, in turn, all down the ages, receive into fellowship all who show a like saving faith. Such souls are actually recognisable. As Israel was a physical unity because all were born of Abraham, a birth proved by common physical features, so the Church is a spiritual unity because all are born of God, a birth proved by common spiritual features.* From the point of view of creed, they are *believers*; from the point of view of nature, they are *brethren*; from the point of view of character they are *saints*; and from the point of view of conduct they are *disciples*: believers for their faith; brethren for their birth; saints for their holiness; disciples for their obedience. So the Church is a supernational society, whose sole basis is the God-man: its substance is a common nature imparted by the Holy Ghost at a second birth: a map of the world is the sole directory of the Church, which is everywhere where the regenerating Spirit is: it is the unique, imperishable, God-born "mystical Christ."

Sects

Thus it is obvious that so long as the simple definition is accepted and acted on that the Church is the body of the spiritually alive, each being received into fellowship on the sole ground of his life, disruption is impossible: so long as life, not light—justification, not sanctification—is the term of communion, the Church may be a school of enormous discipline, but it abides the home of catholic love. Therefore disruption is catalogued by the Spirit as sin. "The works of the flesh"—incurable tendencies of the old nature in us all—"are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, FACTIONS, DIVISIONS, PARTIES,† envyings, drunkenness, revellings, and such like; of the which I forewarn you, even as I did forewarn you, that they which practise [habitually do] such things shall not inherit the kingdom of God" (Gal. v. 19). As Martin Luther says:—"By the name of 'sects' Paul meaneth here, not those divisions or contentions which rise in the government of households or of commonweals, for worldly or earthly matters; but those which rise in the Church, about doctrine, faith, and works." All schism, or splitting, disrupts the Church, beginning in divided internal sympathies and ending in open organised rivalries:—*factions*, factiousness, the formation of internal [illegible] *divisions*, groups hardened in antagonism, though not necessarily openly severed; *parties*, "divisions that have developed into distinct and organized parties" (Lightfoot).

Modern Sects

Now there is no disguising or burking the ugly fact that the Church in modern Christendom is a mosaic of sects: sects deeply rooted in vested interest, age-long prejudice, imperishable "flesh."‡ But it

*A Christian may be a poor portrait of Christ, or a very bad portrait, but he is a portrait, and it is his base claim to be a likeness of his Lord, be in some of His. "My little children, let no man lead you astray: he that doeth right-eousness is righteous" (1 John iii. 7); some degree of active righteousness is an indispensable proof of the possession of imputed righteousness.

†The Greek word *eritheia*, which we have Anglicised to 'faction,' never bears (in the New Testament) the English meaning of 'false doctrine,' but always that of 'strife'—a factious love-quarrel of the complexion or concomitance of the doctrine on which the faction is formed.

‡Several groups find a form of Church government (call it presbyterian, episcopalian, congregational, or what you will) which they believe to be the most scriptural, and which they call the Church of Christ; one group, a step further, finds the essence of the Church in the independence of the assembly; and all (i.e. a number of [very] odd fanatics) in the assembly's "liberty of ministry"; one (or more)

also needs to be carefully remembered, as against the mere iconoclast—and nowhere is our need for a balanced judgment more manifest than in this problem of exquisite spiritual delicacy and infinite practical importance—that *sectional* churches have been hitherto, and many still remain, *churches*—that is, (1) assemblies of believers, (2) who receive into fellowship on the ground of saving faith. Neither corruption of faith, short of denial of the fundamentals, nor corruption of practice, exclusive of the excommunicating sins (1 Cor. v. 11), is a Scriptural ground for withdrawal from that which is technically a Church—that is, a saved body which accepts into its membership on the ground of salvation. *From not one of the Seven (rightly constituted) Asiatic Churches, not even from Sardis or Laodicea, did our Lord command a single secession.* While therefore the Scriptural believer will steadily decline to take any action which commits him to sectionalism of any kind,* and will as steadily refuse to create a fresh sect, he feels free—in the absence of a "catholic" church in his neighbourhood—for joyous co-operation with any local assembly of the saved. "If the Lord should find me in one of these churches," said Anthony Norris Groves, nearly a century ago, "and should ask me, 'What doest thou here, Elijah?' I should answer, 'Lord, I saw Thee here, saving and sanctifying; *and I thought it safe to be where Thou art.*'"

Churches Unchurched.

But the problem we are now facing has become far graver: for we confront a change in the Church of God nothing short of a revolution; a shattering explosion that has scattered to the winds the ancient landmarks. For two facts have left a multitude of churches radically unchurched. One fact is that regeneration, both as a truth and as an experience, has been, in such churches, totally abandoned; and that, therefore, not only are a horde of unbelievers accepted into fellowship, but the church itself, as a church, has ceased to exist, since no assembly that gathers on any ground but saving faith is anything more than a religious club, unrecognised by God. "For multitudes within the churches themselves," says Professor J. H. Randall, of Columbia University, "the old need of personal salvation has [illegible] loss of faith. Divine judgment of sin strikes them as a pathological and incomprehensible mystery." The second fact is even more ghastly. The few gigantic vitals of the Faith, which *alone regenerate*—the Godhead of the Lord,† his substitutionary atonement,‡ His physical resurrection,§ His consequent ascending power||—have vanished from many assemblies, and conversion is thus not only denied as a doctrine, *but made impossible as a fact.* Regeneration ceases from the moment regenerating truth disappears, and the church is but a spiritual graveyard, a soul-cemetery. Even the "liberal" Christian can see the goal to which we are drifting. Emil Brunner, a colleague of Karl Barth, and himself an advanced Higher Critic, says:—"A Fundamentalist, possessed of a reasonably correct knowledge of Christianity, will have little difficulty in proving that the Modernist teaches, under the label of Christianity, a religion which has nothing in common with Christianity except a few words, and that these words cover concepts which are irreconcilable with the content of Christian faith."

Withdrawal

So, then, in all such cases our problem is solved. The very violence of unbelief has struck the chains from off our wrists, and we stand forth unshackled and free. For in the case of every congregation where the new birth is no longer either a principle or an experience, and where the truths that regenerate are neither taught nor saving faith in them made the test of communion, *there is no "church" from which to secede.* "Schism in the body," and schism from the body, are both impossible *where there is no Body*; we are not disrupting the Church, for it is not the Church which we disrupt; and our withdrawal (in such cases) is not only

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*Membership in a national church involves membership of the sect.

†"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John v. 15); "whosoever believeth that Jesus is the Christ is born of God" (1 John v. 1).

‡"They washed their robes, and made them white in the blood of the Lamb: *therefore* are they before the throne" (Rev. vii. 14).

§"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God *raised Him from the dead*, thou shalt be SAVED" (Rom. x. 9).

||"The Son of man hath power on earth to forgive sins" (Mark ii. 10).

allowed by God, but commanded (2 Cor. vi. 14-18). For a spiritual charnel-house, a section of the world ecclesiastically organised, is no place for the sons of Life. Or, to put it in other language, we create the "schism" to preserve the "catholicity"; for our withdrawal from a "church" which is only a pseudo-church is a withdrawal into the fellowship (so far as they will let us) of all genuine believers everywhere.

The Mark of the Disciple.

But one caution is vital if Satan is not to catch us on the rebound. We must never forget that beloved children of God are entombed even in the worst systems of Babylon. "I have been struck lately," says Mr. Spurgeon, "in reading works by some writers who belong to the Romish Church, with the marvellous love which they have towards the Lord Jesus Christ. I did think, at one time, that it could not be possible for any to be saved in that Church; but, often, after I have risen from reading the books of those holy men, and have felt myself to be quite a dwarf by their side, I have said, 'Yes, despite their errors, these men must have been taught of the Holy Spirit.' Notwithstanding all the evils of which they have drunk so deeply, I am quite certain that they must have had fellowship with Jesus, or else they could not have written as they did.' Such writers are few and far between; but, still, there is a remnant according to the election of grace even in the midst of the Church of Rome." Very wonderful is the "mark" Jesus has ordained for His own. The fleshly people of God had a fleshly mark—circumcision; Antichrist's earthly religion will have a mark also, and also in the fleshly carnal Christians have sought to invent such a mode of recognition—the Abyssinian Christians wear a band of blue, and the Church of Rome affects a cross on the bosom or on the watch-chain. The Lord Jesus, creating a spiritual mark for a spiritual people, reveals our one and only badge. "By this shall all men know [recognise] that ye are my disciples, if ye have love one to another" (John xiii. 35).

Prayer for the Jews

"Why have we not the Jew more closely upon our hearts?" Our Lord was their Intercessor. You remember how it is said that He was not only their Intercessor Himself, but, as we read in Isa. lxii. 6, 7: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Are we not among those watchmen, are we not designed to be also intercessors? Can we be one with the Lord, can we be in sympathy with our own great High Priest if we forget His people? After all, as the Psalmist says, in spite of all their failure and sin, they are a people near to Himself. In view of all that is passing in the world—the return of the Jews to their own land, the marvellous openings politically everywhere before that favoured race—I think we need to take the question of the Jewish people closer to our hearts than ever for intercession, for it is one of the greatest honours that God can put upon any nation, first of all, to have made that nation the pioneer of all Missionary work throughout the world. I am not claiming too much when I say that is the honour He has given to Great Britain. If we trace the history of Missions since the great Missionary revival of the latter part of the eighteenth century we shall see how Great Britain has been honoured to be the leader and pioneer of it all. God has used us to bring the Gospel to the world, and in all the great Missions of to-day God has given us pre-eminence. I do not forget the great American Missions. We are one with American Missions; we are one, I trust, with America, and always shall be so, God grant. We are one with Christians across the Atlantic, as we believe they are one with us, and in all Missionary work the English-speaking race has been honoured of God beyond any other. So in relation to the Jew. The mandate that opened once more the gates of Jerusalem to the tribes of the wandering feet came from our Government, and whatever there is to-day of hope and prospect for Jewish return and for the recognition of Jewish rights, is largely in the hands of our own nation and Government. Surely God has honoured us both for the world and for Israel.—*The late* Wm. Pennefather.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

We shall be grateful also if Continental readers will send us Newspapers or Letters containing information of interest concerning Evangelical movements on the Continent.—[ED.]

Europe and the Roman Church

The Roman Church throughout Europe is becoming more aggressive in its attitude. This is partly the result of the new status given to the Vatican as a Temporal Power, and partly of set policy induced by the adoption of the policy of "Catholic Action," which makes it incumbent on Roman Catholics to subordinate their civil policy to the wishes of the Church. In theory all Roman Catholics hold that they must, when a conflict arises, subordinate the Law of the Land to the Law of the Church, and although the Church allows the duty to lie dormant when it is inadvisable to put it in action, it is always in the background, and can be called into requisition at a convenient moment. We have seen it in England on the Education question, when Roman Catholics obeyed the commands of their priests to vote for chosen candidates at elections, and the solidarity of the Roman Catholic vote in the House of Commons when the endowment of Roman Catholic schools was in the balance. In a democratic state the possibility of a "block vote" being given, irrespective of political convictions, is a matter of great moment to candidates, and they promise regardless of their own personal convictions. They know if they act otherwise than the Roman Church demands they will be opposed by the solid Roman vote at the next election; and so it happens that there is a power within the state acting for its own interests regardless of the wider interests of the State.

Italy

In Italy we have the Fascist Government in power. And that Government has made up its mind to be master in its own house. It has given the Pope Vatican City, as his Kingdom surrounded by the Italian State, it has acknowledged Roman Catholicism to be the religion of the Italian people; but it has made it clear to the Pope that as far as people of Italy are concerned they enjoy Religious Liberty, and their Protestant Churches are "admitted religions" with full corporate rights. This naturally is strongly opposed to Roman Catholic claims which assert that the Roman Church, as the religion of the people, has the right to impose its will upon the people, and prevent the work of the Evangelical Churches on Italian soil. The Pope complains bitterly that Evangelicals have freedom, and points to the evil that is being done by the distribution of the Bible among Italian citizens. He cannot understand how a Minister of the Crown, who is in reality a Dictator, after acknowledging that the religion of Italy is Roman Catholic, can permit such insults to the Roman Church, whose Sovereign Pontiff is a temporal Sovereign on soil that was Italian. Two things must be remembered. Rome has never admitted the right of persons to make free choice of their religious convictions and continue the enjoyment of their rights as citizens in Roman Catholic lands. Rome has hatred of religious liberty, and where she has the power she always does all that can be done to prevent religious liberty being adopted. And in Italy she has failed to do this under the rule of Signor Mussolini.

San Sebastiano

Villa San Sebastiano is a village with 1,500 inhabitants, fifty miles east of Rome in the Abruzzi hills. Last Christmas 110 heads of families, discontented with the resident Roman Catholic clergy, took action. Criticisms of the clergy—who in the Church of Rome are "the Church"—soon passed into examination of the system, and led to an invitation to the Wesleyan Church to send a minister to the village. Evangelistic services were held for a month, and at the end of the month 300 individuals sought admission to the Wesleyan Church. Regular services began in a large warehouse loaned for the purpose, and now the Wesleyan ser-

vicar are both said and the Roman Church is deserted. The villagers have offered land, materials and labour free for the erection of a church. No more interesting movement of this kind has been seen in Italy, said the Rev. R. J. Bradford, the leading pastor of the Waldensian Church in Italy (who contributes an article elsewhere), says that among Italians there is found in many hearts a strong longing for personal contact with God and Christ, without the mediation of the priest. In fact, I would go so far as to say that for the majority of Italians it only requires some act of united Christian to cause a heated declaration of responsibility to God through Christ, and of the soul's independence in its contact with the Saviour, the only Priest." Now under the reigning laws Italians discover that they are free to move, and this is the unforgivable "evil" which rouses the horror and indignation of the Holy See, which sees that it can no longer call in the secular State to support its ideas of one religion in a Roman Catholic country.

Rome's Reaction

Rome sent at once seven monks and priests to counteract the movement. The local Virgin—protectress of the locality—was removed from the village as a punishment, and the most unfounded charges were brought against the Protestants, who were accused of threatening to burn the crops of those who attended Mass, of insulting those who form religious processions, of urging the villagers to attack the Church and destroy the images, and of bribing people to join the Protestant Church. The Roman Catholic newspapers describe the distribution of Tracts and Bibles as entering the lives of the peasants as "an insidious serpent." We do not blame the Roman Catholic Church for attempting to win back its erstwhile adherents by fair means, but the methods now adopted are so fundamentally unjust and unchristian that they can only in the long run react against themselves. We who are acquainted with the characteristic weapons of the Roman Press are not surprised that this is the case. The movement in San Sebastiano and the district continues to spread. We see here in a small village a revolt from Rome to Christ—not, as unfortunately is too often the case in Latin lands, a movement anti-Clerical and becoming anti-Christian. We may trust this Wesleyan, under the wise guidance of Mr. Bradford, to carry on their work with a single eye for the glory of God and the advance of His Kingdom.

Spain

Señor Cabrera, who is President of the Spanish Branch of the World's Evangelical Alliance, gives us a picture of what is happening in that land where religious freedom is unknown and tolerance is only granted as it suits the wishes of the local authorities. In Spain, when a compromise occurs between the law of the land as declared in Royal Decrees and Royal Orders—corresponding to our Orders in Council—the Decrees of the Roman Church are to have sway. This prevented changes in the law concerning Civil Marriage, as Marriage is one of the Sacraments of the Roman Church and the Church of Rome claims control. Now, in Spain, the Roman Church is challenging the rights of Protestants who have made declarations that they desire to be buried in civil cemeteries and have left the Roman Communion. They do this for two reasons. They wish to avoid the Protestant Service by the graveside and to assert their claim over all those who are baptised either by themselves or by the heretical Spaniards who are Protestants.

Some Instances of Intolerance

In Galicia a member of the Congregation of the Brethren died, and signed before her death her wish to be buried by the Protestant Minister. The parish priest claimed the body as she had been baptised by the Roman Church in infancy. The Missionary called on the Civil Governor, who referred the matter to the priest who interred the body in the Roman Catholic cemetery. "We visited the Home Office and were told that the matter would be looked into, and not be allowed to occur again. But it has occurred in Tarrasa, where an Evangelical died and was buried by the parish priest regardless of his wishes and the evidence of the minister. We again informed the Home Office and fear that this will happen again, for the Government will do nothing to offend the Roman Church." Here are two more cases. A man was prosecuted for selling *Hojeas Evangelicas*, but the judge absolved him as he had committed no offence. Another man in Arenas

de San Pedro has been prosecuted for insulting the Sacrament of Penance by giving some women a treat "A change of Confessor," with the words "to inform you not to confess to men who are sinners and able to deceive you, but to God Who never deceives." The Evangelical Alliance has taken up this case, and defends it before the courts. Reviewing the present position, Señor Cabrera says that Spanish Evangelicals have the blood of martyrs in their veins, and this enables them to endure the daily insults to which they are subject.

French Protestantism From pelical motives the increase of Romanism in France has increased, but the Roman Church knows that it must act with caution, for very little may cause an uprising against it. French Protestantism grew in the early Nineteenth Century as soon as freedom was given to them to worship with freedom. To-day the numbers do not show an advance, owing to changed circumstances. Only those are reckoned Protestants who are on the Church Registers, pay their subscriptions and support the Church. They number 650,000 and are ministerd to by 1097 Pastors who work in about 1000 Parishes. The war caused heavy inroads in the ranks of our French brethren that have not yet been replaced. Then in the past, the Protestants were for the most part centralised in certain districts whereas now they are scattered throughout the country and their Pastors find it hard to keep in constant touch with them. This dispersion has naturally a bad influence on the members who are situated in places far removed from their Churches and are surrounded by an unsympathetic population. On the other hand many of these dispersed Protestants are Missionaries for the Faith that is in them and win others to the Saviour. It cannot be forgotten that a new France has come into being since the war and its religious future is as yet far from being clear.

Germany The Roman Church in Germany is making great efforts to win the people, but the published figures prove that it has not been successful as the registered numbers of those who leave the Church of Rome are much greater than those who abandon the protestant Churches for Rome. German Protestantism has awakened to the dangers that come from the attacks made upon it, and strong Protestant organised efforts to repel the attacks are made when Rome becomes aggressive. The revival of Religion in Germany since the war is noteworthy, and there is much less Rationalism than in the past. A Vision of God as transcendent has spread among the Churches and a humanised religion ceases to be preached. From many of the University centres reports reach us of a real revival of religion and those best acquainted with Germany believe that the power of Rome is mainly political, having under its control the Centre Party that is able to convert Parliamentary Minorities into majorities. Germany will not long tolerate the Papacy interfering in her internal affairs. She is alive to the threat and when alive to an evil she knows how to counter it.

Poland We are indeed thankful that the dangers which threatened the work of the German Deaconesses in Poland have been averted, as the liquidation Treaty between Germany and Poland has been signed. The Protestants of Poland are most grateful to the World's Evangelical Alliance for the part it took in obtaining this boon. Poland has afforded unique opportunities for work among the Jews and the Mission in Warsaw has been richly blessed by God under the charge of the Rev. H. J. Carpenter. The Evangelical Group in Warsaw has to struggle against great financial difficulties as the economic crisis has greatly interfered with its development. Poland needs the witness of the Gospel and it is good to know that Pastor Arndt and his brethren are bearing faithful testimony to their Master and are gaining fresh adherents.

Sunday Schools in Europe One of the hopeful signs of the times is the growth of the Sunday School movement all over Europe. Even the Orthodox Church sees their value and arranges for the instruction of the youth of their Churches. Nominally, members of the Orthodox Church multitudes have lapsed and have no connection with it or its services, and the foundation of Sunday Schools is an effort to retain the member-

ship of the oncoming generation. Whatever may be our opinion of much that is taught and practised in the Orthodox Church, we are convinced that the training of children in Bible knowledge cannot fail to have an important influence on its life in the future, and the breaking down of barriers between Protestant countries and the stagnant Orthodox Church is bound to bear fruit in years to come.

Rumania In Rumania, where the problem of religious minorities is acute, the Protestant Churches have formed a representative Joint Committee for the organisation and extension of Sunday Schools. It is hoped that the strength which comes from Union will enable the Churches successfully to face and overcome the difficulties that lie in their path. In England we have little idea of the legal and local obstacles that stand in the way of Minorities carrying forward Evangelical work. Theoretically, religious freedom may exist, but the conditions under which it is exercised are frequently so irksome that it has become a mere paper freedom.

The League of Nations and Religious Freedom It is generally believed that because a nation is a member of the League of Nations it is bound to establish full religious liberty within its borders. This is not the case. Only in new territories and in mandated territories are the sovereign bodies compelled to make this provision. In the old countries no interference is made with the existing régime. For example, in Greece and Rumania, in the ancient kingdoms, there is no change made by membership of the League of Nations. In the new territories religious liberty is granted. In Greece, the Evangelical Churches have to struggle against conditions that do not exist in the New Greece. Athens is subject to very different laws to those that rule in Salonika. The evil traditions of exclusiveness that marked the Orthodox Church through centuries still prevail in some lands under its sway.

Europe—A Warning Unfortunately it is necessary to sound a warning note concerning some organisations that are seeking Evangelical aid from English Christians. We believe all our friends [illegible] the organisations have the confidence of either the organised Churches or well-known Christian leaders. Facts have come to our notice that the needs of the Continent of Europe are being exploited for individual profit and not for the advance of the Gospel.

Protestant Europe The World's Evangelical Alliance is in close touch with Protestant Europe, especially with those countries where the battle of religious liberty has had to be and is still being fought. Most missionary-minded evangelicals know far more of African and Asiatic religious conditions than they do of what the state of European religion is. For this reason it is desirable that more should be known, and the General Secretary, Mr. H. M. Gooch, who has visited most European countries, has an arresting lecture on the whole subject which conveys by pictures taken with his own camera a mass of information of the most trustworthy character. Mr. Gooch has recently lectured to Oxford undergraduates, as well as to London and Provincial audiences, and will be glad to consider invitations to speak on the subject of "Protestant Europe" anywhere by arrangement during the coming Autumn and Winter months.

Malta We say little of Malta, where the tyranny of the Roman Church has taken a step forward in excommunicating all who belong to clubs in sympathy with the Strickland Ministry. The Government has announced its intention of appointing a Commission to enquire into the state of the island and the working of the Constitution. At present the *personnel* of the Commission is not made known, nor the full terms of reference, but we hope that it will set religious liberty on a firm basis by its report and will recommend the adoption of civil marriage in the island. Those desiring to know the facts concerning Malta should send sevenpence for a copy of "Civil and Religious Liberty in Malta," by Mr. J. W. Poynter (World's Evangelical Alliance).

Reunion Notes.

The Purpose. It is now being recognised that at the Lambeth Conference the Church of England has come to the parting of the ways on the question of Reunion. Other subjects attracted public attention when the Report of the Lambeth Conference was issued, and there emerged the public mind as the consequence of the references to Home Reunion and Union with the Old Catholic and Orthodox Churches. Now that calm study has been given to the passages it is seen that, intentionally or unintentionally, the Conference had taken resolutions which obstructed Home Reunion, favoured union with Unreformed Churches on terms that will make the relations between the Church of England and the Non-Episcopal Churches more difficult. The appointment and personnel of Committees to discuss next September with representatives of the Unreformed Churches have focussed attention on the matter, for in the Church of England the results of these negotiations will be passed as if they were official and therefore binding. The Bishop of Gloucester is Chairman of both Committees, and with the exception of one member on both bodies, there is no representative of the Evangelical School or of that other large section of the Church which does not accept the dogma of Apostolic Succession as an integral part of the Christian faith. Obviously the Archbishop of Canterbury, in selecting the members, was anxious to choose men who would be acceptable to the Greek and Old Catholic Churches, and would not in any way come in conflict with their unreformed attitude to the teaching of the Reformation. Among members of the National Church and the Free Churches the situation is seen to be full of danger.

Unreformed. We are told that it is wrong to call the Orthodox and Old Catholic Churches unreformed, and it is urged that unless the Church of England were reformed the Churches would have nothing to do with them. This is mere playing with words. It is perfectly true that the three Churches reject

[illegible] the Papacy, reject the Roman dogmas of Purgatory and Indulgences, and do not accept certain Roman dogmas, decrees, &c. But the Continental Churches had decisions that have never been accepted by the Church of England since the Reformation—doctrines that were deliberately rejected and it is impossible for any fair reader of the doctrinal statements of these Churches and the pronouncements of the Lambeth Conference to come to the conclusion that the Continental Churches hold the doctrine of the Mass—with Transubstantiation as its most important aspect and the Sacrifice of the ultimately Real—and that the Ordination Rubric has found on the assertion of a doctrine of Episcopacy which involves the Apostolic Succession in the case of the Greeks and Old Catholics and the majority of the members of the committees that have been appointed. Stress is laid on the sacramental and outward rather than on the spiritual and inward, and organisation is considered to be of more importance than the acceptance of Scriptural Truth as the test of the doctrines that are being taught. There is a whole world of temper and attitude between the outlook of the Unreformed and the Churches of the Reformation, and it seems that whatever may have been the will of the Conference, its findings ignore that fact and take steps to bring about Union by the acceptance of doubtful teaching and, to most English Christians, false teaching, on the part of these Churches.

A Test. Both the Continental Churches hold that worship should be paid to either images or ikons—painted pictures—in accordance with the Council of Nicæa which was held in 787—a Council never accepted by the Church of England. In 1888 the Lambeth Conference Committee, under the Chairmanship of Bishop Harold Browne, said "it would be difficult for us to enter into more intimate relations with the Orthodox Eastern Church so long as it retains the use of ikons, the invocation of the Saints, and the culture of the Blessed Virgin, although it is but fair to say that the Greeks

in unsuitable use of pictorial representations for the purpose of promoting devotion, expressly disclaim the sin of idolatry which their conscience would attach to the bowing down before sculptured and painted images." In 1931, Terms of Communion between the Eastern and Church of England were suggested by a Joint Committee of both Churches which said: "We agree that each Church may have liberty to preserve its own distinctive customs and that in the Western Church figures of Christ and the Saints be allowed which are carved and sculptured contrary to the custom of the Eastern Church; and that the Eastern Church should show reverence to the sacred Icons in accordance with its own customs and the teaching of the Second Council of Nicaea; and that neither Church should accuse the other of idolatry and false teaching." The English Church Union, in 1922, published a Declaration signed by Bishop Gore and Canon J. A. Douglas and 3,713 Anglican Priests, who say "We agree with the Holy Orthodox Eastern Church that honour should be given to the holy and ever-virgin Mother of God and the Saints departed; that there is a legitimate use of sacred images, and that also in our public and in our private prayers, we should ask for the benefit of the intercession of the Saints." The change from 1888 is most notable, and we ask is this the teaching of the Reformed Church?

The Thirty-Nine Articles The Orthodox in 1922 published the Report of a delegation to the Lambeth Conference in 1920, in which is stated the demand for the abolition of the Thirty-Nine Articles in order to facilitate Reunion. Bishop Gibson, Chairman of the Anglican Committee of Bishops, then stated, "We understand that the abolition of the Thirty-Nine Articles would be an advantage. It is true that with us they have less force than the Prayer Book and the Catechism. In some sections of the English Church they are not used at all. We do not ask that another Church, which desires to enter into relations with us, should accept them. They were written to suit the sixteenth century, for the banning of heresies. Many of them are obsolete. Given an opportunity the articles might be revised." In 1930 the Report of Discussions with the Orthodox Bishops has the statement "The Doctrine of the Anglican Church is sufficiently expressed in the Book of Common Prayer, and that the standing of the Thirty-Nine Articles must be interpreted in accordance with the Book of Common Prayer." In 1928 the Prayer Book Measure established by the Church Assembly to Parliament declares that "Nothing contained in this Measure shall affect the Declaration of Assent as set in Section 7 of the Clerical Subscription Act 1865," which contains the Assent to the Articles, and in another section says that every supplementary order or form of public prayer "shall be in conformity with the doctrine of the Church of England as set forth in the Thirty-Nine Articles of Religion and the Book of Common Prayer." This does not imply that the Articles are obsolete. They are still the official doctrine of the Church of England.

Objections to It must be said plainly that the objections urged by Old Catholics and the Orthodox to the Articles are to the Protestantism of the document, which cannot be reconciled with the teaching of the two Churches. The Old Catholics refused to consecrate a Bishop for Spanish Episcopal Evangelicals because they had adopted the Thirty-Nine Articles, and it is impossible to explain away the Protestantism of the Articles on the Church, the Ministry and the Sacraments so that their teaching may be brought into line with that of the Continental Churches, which insist on the rejection of the Protestantism of the Churches with which they will be in communion. Ingenious efforts have been made to minimise the teaching of the Orthodox Church so that it may appear other than it really is; but all these efforts have broken down in the presence of official declarations and recognised teaching by that Church. Apart altogether from the moral condition of the Eastern Churches, and their attitude to other Churches in lands where they have power, it is plain that they demand the acceptance of a doctrinal attitude on the part of Churches not now in communion with them, before intercommunion is possible, which is not the teaching of the Reformed Churches. And the gravity of the situation arises from the Findings of Lambeth admitting the claims of the Orthodox and Old Catholics by explaining away the historic position of the Church of England, in order

to make the Church acceptable to Churches that are not Reformed. If once Reunion on these terms takes place, the hope of Home Reunion is destroyed. Let there be no doubt on this point. The Church of England will have placed itself in line with Churches that demand the acceptance of the Doctrine of the Mass—including the Sacrifice of the Mass and something indistinguishable from Transubstantiation—the Apostolic Succession and the worship of Images and Ikons. And the great non-Episcopal Churches cannot accept any such teaching.

The Birmingham Service of Witness

It is real satisfaction to turn from this aspect of Reunion to the splendid service of witness held in Birmingham Parish Church where Dr. Carnegie Simpson and Principal Paul Gibson gave expression to the faith that is held by the vast majority of English Christians. Dr. Carnegie Simpson contrasted the action of the Lambeth Conference of 1920 with that of 1930. In 1920 the Appeal was addressed to the whole Christian world; in 1930 the Conference "has—as it indubitably has—magnified its relationship in one direction and minimised them in another, this is not an adequate expression of the catholicity of the original appeal. I am certain that the great body of the earnestly religious mind and conscience of English Christianity wants to see closer relationships between the Church of England and the Free Churches kept in the foreground, and does not want to see that relegated to a back seat as the recent Lambeth Conference has relegated it. For it is not unjust or uncharitable to say that union with the Orthodox Eastern Churches—however interesting to the theologian or ecclesiastic, and even though of practical value in strengthening Christendom where it is menaced by anti-Christian forces—would hardly at all affect the work of the evangelisation of the world, and would contribute little or nothing to the solution of the great problems of Christian life and thought with which we have to deal. After referring to the desire to obtain a formula of agreement about Episcopacy or Orders he said, "These ecclesiastical matters have, of course their place in any organic union. But Christian men and even Christian Churches do not need to wait indefinitely on their solution before they can do anything. Let us gather round the Lord's Person that we may better do the Lord's work—this we can do; and this will do more even for organic union than all the ecclesiastical statesmanship that can be gathered at Lambeth or anywhere else." We wholeheartedly endorse this point of view.

The Principal of Mirfield

Principal Paul Gibson contrasted the Evangelical and an Episcopal ideals of the Ministry. For him the establishment of leadership in the Church was left to the guidance of the Holy Spirit working through the needs of the times, as adapting itself to the requirements whether local or general. We see no *à priori* demand that it should be uniform at any special time or continuously the same in form throughout time. The Church accepted and set its seal on episcopacy because the Holy Spirit guided her to see the reality of the need it satisfied. "The other point of view insists that episcopacy was the result of the mind of Christ expressing itself once for all irrespective of circumstances, temperaments or the spirit of the age. No bishop, no Church, was the final expression of this idea. The test is one of Church administrative and functional order. Man according to this view, cannot find Christ except through the Church, and the minister cannot officiate in the Church unless ordained in a particular way by one in a particular succession of office." This is well put, and the Principal drew the consequences which followed from the latter view as regards the Sacraments. The two views are radically different. For him personality is the supreme category. Spiritual relationships transcend all else and are not ultimately dependent on the lower categories of matter and mechanism." "What exercises the minds of ecclesiastics is not whether the East or the Free Churches have a common trust in Christ, but whether they can repeat the same Creeds (whatever each may mean by them), and whether they can agree to a fixed mechanical uniformity of ordinations." We are indeed glad that one in the position of Principal Gibson should hold these convictions and have the courage to pit them boldly. They lie at the root of the present discussion on Church Reunion. We have no doubt as to which will triumph in England, when once the laity grasp the

principles that lie behind the well-staged movement for Reunion with Unreformed Churches.

Controversy It is impossible to avoid controversy—it is the duty of all to avoid the controversial spirit. Dr. Griffith Jones, when he complained of the deadness of conviction, spoke the truth. To-day good men are afraid to express frankly their convictions lest by so doing they may run counter to the convictions of their friends and neighbours. And this leads to the temper that we must be so ready to adopt the points of view of other people as to have no point of view of our own. From this springs a spirit that criticises all differences of opinion, and rests in a belief that no matter how contradictory views may be they must all be held as possibly true, and nothing must be combated. This has gone so far with some good people as to lead them to believe that it is a mistake to contend earnestly for any truth, and to fail to recognise the difference between Truth and Error. And the result is that the Churches are lapsing into a state of placid contentment, with drifting into a condition that makes the pulpit a mere debating platform that has no positive message to deliver. We must free ourselves from this affliction, and be ready to speak faithfully what we believe, and to be ready to fight against error when it raises its head. Whether the hydra-headed error assumes the form of Rationalism or Superstition, departure from the plain teaching of the Bible because it is offensive to the Modern Mind or following the corrupt traditions of the Mediæval Church, we must be prepared to meet it, and to contend earnestly for the Faith. If we do not do so "Ichabod" will be written over our Churches.

Evangelism Mr. Herbert Upward, Editor of the *Church of England Newspaper* in the Church Assembly delivered a courageous speech on the neglect of Evangelism on the part of the Church of England and on the duty of uniting as the Lambeth Resolution declared with the Non-Episcopal Churches in joint Evangelism. We are convinced that the loss of the gift of Evangelistic preaching by the Churches is a main reason why they have lost their hold over the people. They have ceased to be recruiting grounds of converts—they have become the meeting places of the Saints who when they are called home, leave no successors to take their place. If, as we believe, our Lord Jesus Christ has as much a definite call to men of our age as He had to those of His own time, it is the duty of the Ministers of Religion to set forth in plain language the summons to repentance and acceptance of Him as their Saviour. The note of uncertainty must give place to the proclamation of certainty to those who hear the summons to get right with God. Congregations are tired of pleasant meditations on moral perfection and on geographical and anthropological subjects. They may interest a few—they have no message to the souls of people. Mr. Upward was justified in his straight talk to the Assembly, and it now remains to be seen whether or not the Bishops and Leaders will take up the subject. For our part we think that in all the Churches there is a great deal too much readiness to find excuse for doing nothing, by passing an individual duty to the men in authority. Every Church is a unit with definite responsibilities and it depends on its Minister and people how that responsibility will be discharged. The times call for action on the part of responsible personalities, not for waiting for some one else to do what we ourselves should perform.

Rome and Conflict in Liverpool The Bishop of Liverpool boldly faced Roman Catholic aggression now in his Diocese. He wishes the Roman Catholics to enjoy full religious liberty but he is opposed to their claiming rights which they deny to others. Naturally the conflict came over Mixed Marriages, for there is a volume of proof that Roman Catholic Priests in Liverpool brought sorrow and strife into families by informing the members of their Church who had married Protestants in opposition to the terms of the *Ne Temere* Decree that they were not married in the sight of God and the Church. Of course this is the official teaching of the Church of Rome, and it runs in the teeth of the teaching of the Gospel and the Law of England. Dr. David has been subject to bitter attacks for what he has done and for arranging the Lectures delivered by Dr. Coulton in the City. The Bishop stood firm and now he reports that although he has

resolved a great deal of evidence concerning priestly interference came of it relays to events during the last three months. This can only have one meaning. The authorities of the Church have brought their influence to bear on the local Priests who no longer intimidate the defendants by wounding them in a direction where every child is felt to be a wound. It is well that the Roman Church should learn that in England public opinion will not tolerate the insults that are offered to plain men and women, under the guise of being God's voice speaking through an infallible Church. If the Liverpool campaign of calumny had been carried on much longer and the facts had become known, as they could be known, it is plain that Legislation would be promoted to end once and for all an intolerable condition of affairs. We congratulate Dr. David on what he has done in the interests of religious freedom.

Historical Verification of the Old Testament Sir Charles Marston is to be congratulated on the results of the excavations now being conducted in Jericho, or rather on the site of the old city of that name. Successive walls and fortifications have been discovered, and it is clear that city on city had been built on a frontier strategic point. The proofs of the destruction of the city by fire are convincing, and the date of capture by Joshua is practically fixed. We have never been able to understand why so many scholars have started with the presumption that because statements are made in the Bible they must of necessity be untrue. To deny to Hebrew history what is admitted in respect to Pagan history shows a brand of scepticism that is neither scientific nor scholarly. Dr. Woolley has restored to our eyes the civilisation of Ur of the Chaldees, and Professor Garstang has shown us the growth of Jericho from very early times, and the proofs of its destruction by sudden and wide-spread fire. Fifty or sixty years ago it was the custom to look upon Homer as the work of imagination, to write down Herodotus as "the Father of Lies," and to consider the stories of Minoan culture as historical legends without a basis of fact. We now know that these old stories have behind them history, and those who were convinced that Bible History is authentic now can turn on those who told them to [illegible] mythology that the spade and research are giving proof of the truth of the background, which is all we can expect from archæology. It is to be hoped that the lesson will be learned.

A New Scare Great publicity has been given to supposed necessary reconstruction of early Christian History in the work of a learned German, who has published great volumes on his theory. What he said as far as it was true was known to scholars, and a great deal that is interpreted by him in one sense is not accepted by scholarship in that sense. We all know that the enemies of Christianity attacked it in early times and that their attacks were refuted. The Gospel Record is the authoritative story of the Life of our Lord, and we have nothing to set beside it. Later, stories came into being that are the inventions of the enemies of our Faith, and they do not stand the test of criticism even by non-Christian writers. A well-known Professor of Divinity was asked by a friend if he did not think that the so-called discoveries were a "mare's nest." "No," he replied, "an ass's nest," and in that answer he summed up the opinion of competent scholars. One of the evils of to-day is the readiness of the "stunt" press to run in its columns anything that will create a sensation, and to seek the opinions of the learned and unlearned upon the subject. Those who have knowledge of the subject are frequently amused by the way in which the opinions of experts are misunderstood by the men employed to interview them. This is the fruit not of any malice, but of ignorance, for even our omniscient pressmen are not at home in all subjects from archæology to the theories of Einstein.

Two Liverpool Views on Reunion Canon Raven, in his Lambeth Booklet "Looking Forward," writes of the Lambeth Report on Reunion, "It is stiff even to pedantry, correct but cold, a party triumph for ecclesiasticism, rather than a lead to the Church from its Father in God. It may be wise in deliberately crushing the hopes of a great number of Anglicans and of Free Churchmen, for we are not yet ready for Reunion at home; it may be wise in giving to South India a free

hand to work out its own destiny, and in saying that when the new Church has gone out from us and settled its own affairs we will decide whether to recognise or disown it. It may even be wise to meet Roman aggression by creating an episcopalian alliance with Old Catholics and the Holy Orthodox. But that such is wisdom is from above, or that the mind behind it is consistent with the declaration of Part I. seems open to doubt." Many besides Canon Raven share this conviction. Mr. J. C. Procter, a Vice-President of our Liverpool Auxiliary and a prominent Liverpool layman, in a published letter points out how the Lambeth pronouncements are something more than a grave disappointment to Evangelical Churchmen, as by their surrender to the Unreformed Churches they "shattered with a blow (if their action is not quickly repudiated by the rank and file of the Established Church who have always had the 'last word' upon vital Church decisions since the days of the 'primitive' councils of that Church), all hopes of reunion with the Free Churches through our full recognition of their non-episcopalian orders which Lambeth, 1920, seemed to assure the certainty of, and the important Episcopal acceptance of their validity some five years late—unofficial, though wonderfully influential." These two representative Liverpool churchmen voice the convictions of hundreds of thousands of English Christians who are keenly desirous of drawing closer together Churchmen and Non-Episcopalians, and are distressed beyond measure by the acceptance on the part of Lambeth of teaching which they do not find in the formularies of the Church of England, and are opposed to the declared convictions of its bishops and great theologians.

The Church and Science A meeting held in Edinburgh and addressed by Professor H. R. Mackintosh, considered the attitude of the Church to Science and to the Ethic of Peace. After discussion, the meeting separated without coming to any definite conclusion. We hear much of the conflict between Religion and Science just at the time when Science was never less sure of its fundamental conceptions. The ruling ideas of Nineteenth-Century Science that proclaimed the death-knell of Christianity have been scrapped, and their place has not been filled by any conceptions that command the support of the scientific world as a whole. It is true that the star of Einstein is in the ascendant and that the new astronomy seems to discover at the back of the universe a mathematician whose thought can only be symbolised by a quantity that cannot be imagined. We are passing through a period of scientific reconstruction whose end cannot be foreseen, and any concordat made to-day between Science and Religion will of necessity have to be revised when scientific thought has become more settled. This is not to assert that the Christian ministry should neglect the study of science, for we think that by so doing the ministers put themselves out of touch with the predominant thinking of our universities. Much evil has been done by preaching that displays its ignorance of science, and two of the finest Christian men of our acquaintance—both scientists—have told us they have been distressed by the unscientific references made by preachers. If God be the Creator and Sustainer of the Universe, there can be nothing fundamentally in conflict between His revelation of Himself in Nature and in the Person of our Lord, but grave errors are made by thinking that what is expressed by science in terms of quantity is on the same plane as that expressed in Revelation in terms of quality. The Rules of Science and the Laws of Love are not identical.

War There is not the slightest doubt that War is foreign to the whole Ethic of Christianity, and in a Christian world where the Mind of Christ prevails War would be impossible. It is the duty of all Christian men so to influence public policy and public opinion as to erect a very possible barrier between nations going to war. And for this reason we rejoice in the progress of movements that make it hard for nations to attack one another and to plunge their peoples into conflict. We have, however, to remember that the world to-day is not governed by purely Christian ideas, and the conditions that exist make war still a possibility. Partial disarmament, which may easily be carried into effect, may be the greatest incitement to war, and all who seek peace and ensue it should work for universal disarmament.

World Mission Notes.

India India can never be as it was before the Round Table Conference met. A new era has opened, of which no man can see the development. Political forces have received a new direction and the development of these forces will mean much to Missions in India. Increasingly the sense of nationality is leaving its mark on mission expansion throughout the world Race and nation consciousness make Christians feel that they are one in Christ, and as the ties that draw them together as Nationals are strong, those that make them one Body in Christ are stronger, and should find expression in National organisations that will appeal to their fellow-countrymen. The Church in India varies very much in strength throughout the country, but wherever it is found, it is consciously part of a larger Indian whole and part of the general Body of Christ's Church militant here in earth. We must all pray that in the development of the new India the Church may be able to expand freely and bring the Gospel to the knowledge of those who live in the country.

Ludhiana The work in Ludhiana lies very near to the heart of the World's Evangelical Alliance, for it was from missionaries in that district the appeal came, in 1850, to make the Week of Prayer Universal. Here to-day we have the Women's Christian Medical College under the charge of that noble Scotch lady, Dr. Edith M. Brown, whose work has lately been described in one of the most telling pieces of missionary writing we have read. Miss M. Edith Craske vividly tells the story in "Sister India," and we see the growth of a great institution that has done much to relieve the suffering of thousands of women. It began humbly, and has now developed into a college where women are trained to discharge all medical tasks. And it is definitely Christian in its outlook and work. The long list of medical graduates, nurses and midwives trained there shows the extent of its growth, and as Dr. Brown looks around her she can say with Christopher Wren, "if you seek a monument look around."

Bangalore From the many accounts of the Week of Prayer we refer to one in Bangalore, where this year the attendance and representative character of the Annual Week of Prayer were unprecedented. The desire to manifest the unity that exists was extraordinary, and many types of gatherings were held in accordance with our programme. This means that the spirit of United Prayer has grown stronger, and ultimately it can only end in closer brotherhood. When the story of Christian Unity in India is written it will be found that one of the chief factors has been the Prayer Week, where men and women learned that though they worshipped in different Churches, they all shared the privilege of "One Lord, one faith, one baptism."

China In Chinese war excitement there has been a decided lull, and it is now hoped that there is a general desire to cease from fighting, and to do something to bring peace to a distracted land. China is open for the most part to missionary work, and the dislocation of past years is being slowly put right. It is sad to learn that to-day there are two thousand fewer missionaries in China than there were six years ago. The Chinese themselves are doing more than in the past for the extension of the Family of God, but the need of Western co-operation has not in any way been lessened. The call comes for more workers who are well equipped to face the difficulties and perplexities of the tasks that lie before those who reorganise and go forward.

The China Inland Mission Before next Autumn the China Inland Mission hopes to send two hundred new workers into the Field, and the majority of them must be men, for the conditions to be faced make it essential that man be sent. We read of lonely missionaries working five to eight or ten days' journey from their nearest neighbours. Such posts cannot be filled by women. Already one hundred and fifty of the two hundred are in training, and it is expected that the remaining fifty will be ready to sail when the time comes.

This is a great venture of Faith, but God, Who has honoured and blessed the Mission in the past, will stand by it in its present forward movement.

Mission Co-operation in China The Church of Christ in China has issued an appeal for the closest co-operation between the Churches, the missionaries and the indigenous Church. Some twenty-five per cent. of the Churches in China are self-supporting, and the General Assembly of the Church feels that the Church in China cannot undertake the management of its own affairs until this proportion be greatly increased. It seeks in every way to work with the missionaries, and emphasises the two leading characteristics that should be possessed by missionaries—the spirit of co-operation and the spirit of evangelism—no matter in what capacity they may come to China. We are glad to find that emphasis is laid on the evangelistic spirit, for there has been a tendency in many mission fields to exalt the social, moral and physical advance of the people to the neglect of the spiritual, which is the chief end of all true missionary work. China now needs regenerated men and women to lay the foundation of a new China.

The Cambridge Seven The survivors of the famous Cambridge Seven become fewer. After Bishop Cassells, Stanley Smith passes to be with the Lord Whom he served in China and at home. Stanley Smith was as unconventional as the other members of that body—who were all men of personalities that could not be moulded into any one common mould, but all did, and the survivors still are doing, good work for God. We do not think any missionary adventure in recent times has so impressed the public mind as the offering of these six young men for mission work in China.

Bishop Willis on the Lambeth Conference The Bishop of Uganda calls to mind Kikuyu, and as he now looks back on what has happened since that memorable effort to promote Church Reunion he thanks God. He is specially grateful for the Lambeth acceptance of the S. India scheme for Reunion, and looks upon the resolutions permitting inter-communion as a great step forward. He writes concerning the resolution on the admission of members of non-Episcopal Churches to Episcopal Communion Services, and the sanctioning of Episcopal Communicants to communicate in non-Episcopal Churches: "The former of these has long been the general practice in many dioceses of the Anglican Communion; the latter is a new departure and of immense significance. For if we are prepared, when we happen to need them, to avail ourselves of the ministrations of non-Episcopal Churches, we are no longer able to disparage, as invalid, such ministrations. . . . A great and far-reaching step towards inter-Communion has been taken."

Inter-Communion We know that other Bishops hold the view of Bishop Willis and are glad that they do, but for our part we wish that the resolution had been less rigid, for it is followed by a note "In view of the dangers of misconception, we think it desirable to say that in recognising that a Bishop of the Anglican Communion may, under very strict regulations and in very special circumstances, permit individual communicants to join with members of other Christian bodies in their services of the Administration of the Lord's Supper, we felt bound to consider the difficulties created by present conditions, especially in some parts of the mission field. But we would point out that the very special circumstances and the very strict regulations specified in this resolution of themselves show that we are not departing from the rule of our Church that the Minister of the Sacrament of Holy Communion should be a priest episcopally ordained."

Rule and Practice We know that before this concession came into being, in parts of the mission field members of the Anglican Communion freely communicated with the knowledge of their bishops at the communions of other churches. The regulation does not fetter the freedom of any Anglican to do as his conscience directs, and we thank God that the Church of England has no such rule as that which seems to be accepted as a rule by the Communion that only resort should

be had to the table of the Lord when the celebrant is an Anglican or other Episcopally-ordained Minister. It is undoubtedly the rule that in Churches of the Church of England only those in Episcopal Orders should minister, but nowhere is there a veto placed on the right or privilege of English Churchmen communicating if he so desire at the Communion Service of other Churches. The difference between Inter-Celebration and Inter-Communion at home and in the mission field must be borne in mind.

A Striking Week of Prayer

In the Congo Mission Field at Bongandanga the plan was initiated of inviting the members of outlying districts to accompany their teachers to attend, accompanied by some of their members. It was thought that three or four would accompany each of the twenty-five teachers, and arrangements were made for giving lodging to that number. When the time arrived it was found that instead of the one hundred expected, seven hundred appeared—all eager to engage in prayer for blessing on the work of the year, and to follow the arranged programme. Needless to say this placed a great strain on local resources, but the Christian community rose to the occasion, and Mr. Harry T. Young writes: "I wish that I were able to describe some of these meetings. The quiet orderliness of the people, naturally noisy, unable as a rule to keep quiet for any length of time; the spirit and words of many of the prayers; the intense look on so many of the faces. How it thrilled one to see these heads bowed in silent prayer and worship." And it thrills us to read of them.

Persia

Persia has proved to London the rich inheritance it has from the art of the past, and the genius of its people in the present age. To-day a new epoch is opening in Persia, and the hopefulness of the missionaries is great. Education has advanced, and the Mission meets the new claims. It seeks to bring health to the bodies of the people it evangelises, and in no part of the mission field is there a closer bond of brotherhood than that which exists between the North Presbyterian and the South Presbyterian Anglican Mission. The spirit of Henry Martyn and Robert Bruce has descended upon Bishop Linton, who is in himself an embodiment of the brotherhood in Christ he so faithfully proclaims. Both he and his Presbyterian brethren work and pray for the coming fusion of the Churches.

Jewish Missions in Persia

Persia has a considerable Jewish colony, and its call to the Home Church was responded to by Dr. Joseph Wolff, who twice visited the country. He was followed by Dr. H. A. Stern, who was allowed freely to preach Christ in the Synagogues. Then that great soldier of the Cross, Mirza Norollah, worked for thirty-seven years among the Persian Jews with considerable success. He led twenty of his own relatives to the Saviour. In recent years the work has been much more difficult through the rise of a new Nationalism that has caught the imagination of the Persian Jew even more than almost any other oppressed people. A Jew, in accepting Christ seems to turn his back on inherited patriotism as well as on his abandoned creed. The work, however, goes on, and with the spread of education new avenues of approach to the Persian Jew are being opened.

The Jews and Palestine

We are not by any means at the end of the Zionist struggle in Palestine. The Jews are content but the Arabs are discontented and the British Government insists on order being kept. The Zionists cannot be said to bring to Palestine an element more favourable to the acceptance of Christianity. As in the case of Persia, when the New Nationalism possesses the Jew, he is much harder to convince that his faith is incomplete and only finds its fulfilment in the Christ Mysteriously by ways undreamed of before 1914; the Jew as Jew has been brought back to the Holy Land. If he can be led to the Saviour he will be in the future as he has been in the past a great Missionary to the Moslem world, for the Jew knows how to approach a Mahomedan much better than a Gentile.

The Neglected Continent

The visit of the Royal Princes to South America has drawn attention to the needs of a group of Republics—one of which postponed for a few days a planned

revolution until the Princess had crossed its frontier. The Missionary work in South America has not been so well correlated as it may be, although much has been done in this direction in recent years. A greater spirit of fellowship is required and the report of the Missionary Session at the Alliance House on March 19th (*see page 93*) will be read with interest. South America is undoubtedly a Land of the future and the character of that future depends on its religious character. Rome is seen at its worst in some parts of South America and the superstition associated with its worship is appallingly sad.

Mr. K. T. Paul on India

Mr. E. S. Lamplough presided at a Meeting of the National Christian Laymen's Missionary Society to hear an address on India by Mr. K. T. Paul, a Christian Representative at the Round Table Conference, who pressed the claim of India to self-government. He said that India wants the abolition of the brand of subjection and the power to struggle with her problems in her own way. He alluded to the South India Church scheme and mentioned that he was one of the Committee that drafted it. "The Church of South India is conscious of its own life, and feels more and more strongly a sense of identity with India. In religious thought the tendency is to examine philosophic positions which are essentially Indian, and arrive at interpretations which are consonant with the genius of India. In fact, we are on the threshold of a very interesting era, interesting to the Indian, and to the whole Church the world over." This is undoubtedly true. Indian philosophy will not save India—Christian knowledge and faith will.

New Editorial Secretary C. M. S.

C. M. S. has appointed as its Editorial Secretary a young Tutor of St. John's Hall, Highbury, whose academic career has been most brilliant and whose consistent Evangelicalism has won him the confidence of all his friends. The Rev. O. A. Crawford Irwin took a prominent part in the work of showing the departures of the Revised Prayer Book from the teaching of the Bible and the Reformation, and his speeches had great influence among the younger Clergy. He has behind him the prayers and good wishes of hosts of friends as he undertakes his new responsibilities.

The Bible Churchmen's Missionary Society

There is no parallel to the rapid growth of the Bible Churchmen's Missionary Society, which in a few years has become one of the great Church of England Societies that work in the Foreign Field. It has behind it strong conviction, self-sacrificing devotion and an intense evangelistic spirit. Its workers are to be found in India and China, in Africa and in North America. In addition to its Missionary work, it trains men for the Mission Field and Home Church, and it has reached the stature of full manhood before it has lived seven years. The explanation of its hold on the Christian public lies in its firm beliefs and determination to put them in practice.

Evangelical Christendom on the Continent

We have recently received appreciative letters from foreign countries which have given great satisfaction. These refer to EVANGELICAL CHRISTENDOM, and speak in terms of praise of its helpfulness, and of the zeal it manifests on behalf of the Protestant Churches of Europe and beyond. From its earliest days the World's Evangelical Alliance has sought contact with European Reformed Churches, not only to strengthen the bonds of Christian fellowship, but to represent them, as and when desirable, in their great battle for religious freedom and their furtherance of the Gospel of Christ. This fellowship has been and is of great value, and perhaps no other organisation has such far-reaching influence in Continental Protestantism as the Alliance is privileged to represent. A new impetus is manifest among these Protestant Churches of Europe, and no possible interest at home which can be taken in their welfare should be wanting. It is and will be the aim of the World's Evangelical Alliance to help them in every way. The Alliance is widely influencing thought and action in the meeting of urgent needs of co-ordination of effort, and the furtherance of Christian unity and fellowship among Churches as well as organisations, at home, on the Continent, and in missionary areas of the world.

Books Worth Reading.

LIFE IN LONDON'S GREAT PRISONS.
By T. Wemyss Medvram. (Methuen. 5s.)

The writer of this volume expresses the hope that "the social worker, the legislator, and the person" will read it and not find their time entirely wasted. We commend it to all alike because of its fully detailed description of all aspects of prison life, and of recent methods for reform, in which the late Home Secretary, now Viscount Brentford, was, we believe, interested. One chapter, that, devoted to "Services in the Prison Chapels," provides evidence of the care taken to enable every prisoner, who so wishes, to have the ministrations of a chaplain of his own religious persuasion, and a printed card of regulations hangs in every cell bearing notice to the effect that should the prisoner be an adherent of a denomination of which no minister regularly visits the prison, the governor will, on the prisoner declaring it to be his wish, endeavour to make arrangements for a minister of that persuasion to see him periodically. On occasions mission services are conducted, but we do not infer from information provided that these are on the lines of what appears to be possible in some European countries, as for instance, in Estonia, where Mr. Adam Podin has laboured so long in prison visitation. Present day humanities and amenities of prison life were unknown a few years ago, and while a great deal can be said concerning the change there is still much to be learned and experiments to be made in prison reform. This is a helpful volume in which the pathos, tragedy, and evil comedy of prison life pass before the reader's eyes as in a cinema film.

MUSSOLINI AND THE NEW ITALY.
By Rev. Alexander Robertson, D.D. (Allenson. 7s. 6d.)

This arresting volume should be read by all Protestants, especially those who may be thinking that the recent concordat effected between Signor Mussolini and the Pope has undermined Protestantism in Italy. It has helped to substantiate it, and the reader will find under a chapter "Mussolini the Reformer" a full account of the "deal" and the Decrees under which Dr. Robertson is able to assure his readers that in this newly completed *Democratic Fascist State* there is perfect Religious Liberty," which, indeed has been the case since 1861. Here is a paragraph from the Preface "Mussolini is a true reformer. He has raised the whole moral and spiritual tone of society and of the nation. Millions, on his own initiative and request, have taken an oath to conduct themselves always, whether on duty or off duty, in a manner becoming the citizens of a New and Regenerated Italy. And never did Mussolini appear to me more of a reformer than when, with the Book of books in his uplifted hand, he said to the people "Il Nuovo Testamento e il migliore libro che io conosco nel mondo" (the New Testament is the best book I know of in the world). That is the true charter of labour and of liberty, possessing which, Italy and any other nation will go onward and upward from strength to strength, from victory to victory."

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